THE

ADVENTURER.

VOLUME THE SECOND.

——Tentanda via eſt; quâ me quoque poſſim
Tollere humo, victorque virûm volitare per ora.

VIRG.

On vent'rous wing in queſt of praiſe I go,
And leave the gazing multitude below.

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THE

THE ADVENTURER.

NUMB. 36. SATURDAY, *March* 10, 1753.

——— Aſpera
Nigris æquora ventis
Emirabitur inſolens,
Qui nunc te fruitur credulus aureâ,
Qui ſemper vacuam, ſemper amabilem
Sperat, neſcius auræ
Fallacis! HOR.

How often ſhall th' unpractis'd youth
Of alter'd gods and injur'd truth,
With tears, alas! complain?
How ſoon behold with wondering eyes
The blackning winds tempeſtuous riſe,
And ſcowl along the main?

While by his eaſy faith betray'd,
He now enjoys thee, golden maid,
Thus amiable and kind;
He fondly hopes that you ſhall prove
Thus ever vacant to his love,
Nor heeds the faithleſs wind. FRANCIS.

THE Ladies, to whom I lately addreſſed ſome thoughts upon the choice of a huſband, I ſhall to-day conſider as married: and as I am very far from thinking,

that they may now ſit down in negligent ſecurity, and remit at once their aſſiduity and circumſpection, I ſhall warn them of ſome opinions of which this conduct is the conſequence, detect ſome errors by which the general intention of good-nature may be diſappointed, and endeavour to put them upon their guard againſt ſome propenſities by which it may be overborne.

It is now neceſſary to remind them, that the paſſion which is ſuppoſed to animate the lover, the paſſion which is repreſented by flames and darts, which ſwells the boſom with perpetual rapture, and neither changes its object nor loſes its ardour, exiſts only in poetry and romance. The real paſſion which wit and folly have thus concurred to diſguiſe, is ſubject to diſguſt and ſatiety, is excited by novelty, and frequently extinguiſhed by poſſeſſion.

It is alſo equally true, that a refined and abſtracted friendſhip between perſons of different ſexes, a union of ſouls to which the corporal paſſion is merely accidental, is only to be found in the writings of thoſe enthuſiaſts, who have addreſſed the world from a cave or a college, and perhaps denied the force of deſires which they could not ſubdue; or in the profeſſions of inſidious hypocrites, who have endeavoured thus to gain a confidence which they intended only to abuſe. But there is an eſteem which is meliorated by

by love, and a love that is elevated by eſteem; a kind of mixed affection, peculiar to mankind as beings compounded of inſtinct and reaſon, or, in other words, of body and mind. This is that ſpecies of affection, upon which the ſupreme or peculiar happineſs of marriage depends, and which can ſcarce be preſerved without a conſtant attention and perpetual efforts.

As love without eſteem, is volatile and capricious; eſteem without love, is languid and cold. I am afraid that many men, whoſe wives have poſſeſſed their eſteem, have yet laviſhed their fortune and their fondneſs upon a miſtreſs; and that the love of others, however ardent, has been quickly alienated, becauſe it was not dignified and ſupported by eſteem.

THOUGH good nature does indeed participate the pains and the pleaſures of others, and may, therefore, be conſidered as a conſtant and forcible motive to communicate happineſs and alleviate miſery; yet it is at beſt but the imperfect excellence of imperfect beings, whoſe immediate gratifications are often ſelfiſh, and ſuch as folly or vice render incompatible with the true happineſs of the individual, and of each other.

As there is not, perhaps, upon earth any couple, whoſe natural diſpoſitions and reliſh of life are ſo perfectly ſimilar, as that their wills conſtantly coincide; ſo it muſt ſometimes hap-

pen, that the immediate pleaſure of indulging oppoſite inclinations, will be greater than a participation of that pleaſure, which would ariſe to the other if this indulgence ſhould be forborne: but as to forbear this indulgence can never fail to conciliate eſteem, it ſhould always be conſidered as a means of happineſs, and rather as an advantage than a loſs; eſpecially if it be true, that the indulgence itſelf, in theſe circumſtances, never gives the pleaſure that it promiſes.

LADY CHARLOTTE SPRIGHTLY, the wife of a young Baronet, was dreſſing for an aſſembly a few nights ago, when Sir HARRY came in. "My dear CHARLOTTE," ſays he, "I am "ſorry that you are going out to night; for my "couſin George is juſt arrived from the Eaſt "Indies: I have invited him to ſup; and as "he has never ſeen you, I promiſed him your "company." "Nay, dear Sir HARRY," replied the lady, "do not aſk me to ſtay at home "to night; you know I am fond of dancing; and "now my fancy is ſet upon going, I am ſure you "will not diſappoint me." Sir HARRY, who was truely good-natured, would not urge her to ſtay; for to ſtay with apparent reluctance, would not have gratified his wiſh. She perceived that he was ſecretly diſpleaſed; however, away ſhe went. But as ſhe had not leſs good-nature than Sir HARRY, ſhe ſuffered ſo much pain by reflecting

flecting on the pain she had given him, that she often wished herself at home. Thus she offended the delicacy of his affection, by preferring a dance to the quiet of his mind; and forfeited part of the esteem, which was due to that very good-nature by which she lost the enjoyment of the night.

In this instance, the pain inflicted upon the husband, was accidental to the private gratification proposed by the wife. But there is a passion very different both from malice and rage, to the gratification of which the pain of another is sometimes essentially necessary. This passion, which though its effects are often directly opposite to good-nature, is yet perhaps predominant in every breast and indulged at whatever risque, is VANITY.

To a gratification of vanity, at the expence of reciprocal esteem, the wife is certainly under much stronger temptation than the husband: and I warn the ladies against it, not only with more zeal, but with greater hope of success; because those only who have superior natural abilities, or have received uncommon advantages from education, have it in their power.

SUCCESSFULLY to rally a wife, confers no honour upon a husband; the attempt is regarded rather as an insult than a contest; it is exulting in a masculine strength to which she makes no pre-

tenſions, and brandiſhing weapons which ſhe is not ſuppoſed to have ſkill to weild.

For the ſame reaſons, to confute or to ridicule a huſband with an apparent ſuperiority of knowledge or of wit, affords all the parade of triumph to a wife; it is to be ſtrong where weakneſs is no reproach, and to conquer when it would not have been diſhonourable to fly. But theſe circumſtances, which increaſe the force of the temptation, will be found to afford proportionate motives to reſiſt it: whatever adds to the glory of the victor, adds equally to the diſhonour of the vanquiſhed; and that which can exalt a wife only by degrading a huſband, will appear upon the whole not to be worth the acquiſition, even though it could be made without changing fondneſs to reſentment, or provoking jealouſy by an implication of contempt. If the ladies do not perceive the force of this argument, I earneſtly requeſt that they would for once truſt implicitly to my judgment; a requeſt which, however extraordinary, is not unreaſonable; becauſe in this inſtance the very vanity which hides truth from them, muſt neceſſarily diſcover it to me.

But if good-nature is ſufficiently vigorous to ſecure the eſteem of reaſon, it may yet be too negligent to gratify the delicacy of love: it muſt, therefore, not only be ſteady, but watchful and aſſiduous; beauty muſt ſuffer no diminution by

inelegance, but every charm muſt contribute to keep the heart which it contributed to win; whatever would have been concealed as a defect from the lover, muſt with yet greater diligence be concealed from the huſband. The moſt intimate and tender familiarity, cannot ſurely be ſuppoſed to exclude decorum; and there is a delicacy in every mind which is diſguſted at the breach of it, though every mind is not ſufficiently attentive to avoid giving an offence which it has often received.

I SHALL conclude this paper, as I did my laſt on the ſame ſubject, with a general remark. As they who poſſeſs leſs than they expected cannot be happy, to expatiate in chimerical proſpects of felicity is to inſure the anguiſh of diſappointment, and to loſe the power of enjoyment whatever may be poſſeſſed. Let not youth, therefore, imagine, that with all the advantages of nature and education, marriage will be a conſtant reciprocation of delight, over which externals will have little influence, and which time will rather change than deſtroy. There is no perpetual ſource of delight but HOPE: ſo imperfect is the utmoſt temporal happineſs, that to poſſeſs it all is to loſe it. We enjoy that which is before us; but when nothing more is poſſible, all that is attained is inſipid. Such is the condition of this life: but let us not, therefore, think it of no

value; for to be placed in this life, is to be a candidate for a BETTER.

NUMB. 37. TUESDAY, *March* 13, 1753.

Calumniari ſi quis autem voluerit,
Quod arbores loquantur, non tantum ferae;
Fictis jocari nos meminerit fabulis. PHÆD.

Let thoſe whom folly prompts to ſneer,
Be told we ſport with fable here;
Be told, that brutes can morals teach,
And trees like ſoundeſt caſuiſts preach.

THOUGH it be generally allowed, that to communicate happineſs is the characteriſtic of virtue, yet this happineſs is ſeldom conſidered as extending beyond our own ſpecies; and no man is thought to become vicious, by ſacrificing the life of an animal to the pleaſure of hitting a mark. It is, however, certain, that by this act more happineſs is deſtroyed than produced; except it be ſuppoſed, that happineſs ſhould be eſtimated, not in proportion to its degree only, but to the rank of the being by whom it is enjoyed: but this is a ſuppoſition, which perhaps cannot eaſily be ſupported. REASON, from which alone man derives his ſuperiority, ſhould, in the preſent queſtion, be conſidered only as SENSIBILITY: a

blow

blow produces more pain to a man, than to a brute; becauſe to a man, it is aggravated by a ſenſe of indignity, and is felt as often as it is remembered; in the brute it produces only corporal pain, which in a ſhort time ceaſes for ever. But it may be juſtly aſſerted, that the ſame degree of pain in both ſubjects, is in the ſame degree an evil; and that it cannot be wantonly inflicted, without equal violation of right. Neither does it follow from the contrary poſitions, that man ſhould abſtain from animal food; for by him that kills merely to eat, life is ſacrificed only to life; and if man had lived upon fruits and herbs, the greater part of thoſe animals which die to furniſh his table, would never have lived; inſtead of increaſing the breed as a pledge of plenty, he would have been compelled to deſtroy them to prevent a famine.

THERE is great difference between killing for food, and for ſport. To take pleaſure in that by which pain is inflicted, if it is not vicious, is dangerous; and every practice which, if not criminal in itſelf, yet wears out the ſympathizing ſenſibility of a tender mind, muſt render human nature proportionably leſs fit for ſociety. In my perſuit of this train of thought, I conſidered the inequality with which happineſs appears to be diſtributed among the brute creation, as different animals are in a different degree expoſed to the

capricious cruelty of mankind; and in the fervor of my imagination, I began to think it poſſible, that they might participate in a future retribution; eſpecially, as mere matter and motion approach no nearer to ſenſibility, than to thought: and he, who will not venture to deny that brutes have ſenſibility, ſhould not haſtily pronounce, that they have only a material exiſtence. While my mind was thus buſied, the evening ſtole imperceptibly away; and at length morning ſucceeded to midnight: my attention was remitted by degrees, and I fell aſleep in my chair.

THOUGH the labours of memory and judgment were now at an end, yet fancy was ſtill buſy: by this roving wanton I was conducted through a dark avenue, which, after many windings, terminated in a place which ſhe told me was the elyſium of birds and beaſts. Here I beheld a great variety of animals, whom I perceived to be endowed with reaſon and ſpeech: this prodigy, however, did not raiſe aſtoniſhment, but curioſity. I was impatient to learn, what were the topics of diſcourſe in ſuch an aſſembly; and hoped to gain a valuable addition to my remarks upon human life. For this purpoſe I approached a HORSE and an ASS, who ſeemed to be engaged in ſerious converſation; but I approached with great caution and humility: for I now conſidered them as in a ſtate ſuperior to morality;

mortality; and I feared to incur the contempt and indignation, which naturally riſe at the ſight of a tyrant who is diveſted of his power. My caution was, however, unneceſſary, for they ſeemed wholly to diſregard me; and by degrees I came near enough to overhear them.

"If I had periſhed," ſaid the Ass, "when "I was diſmiſſed from the earth, I think I "ſhould have been a loſer by my exiſtence; for "during my whole life, there was ſcarce an in-"terval of one hour, in which I did not ſuffer "the accumulated miſery of blows, hunger, "and fatigue. When I was a colt, I was ſtolen "by a Gypſie, who placed two children upon "my back in a pair of panniers, before I had "perfectly acquired the habit of carrying my "own weight with ſteadineſs and dexterity. By "hard fare and ill treatment, I quickly became "blind; and when the family, to which I be-"longed, went into their winter quarters in "Norwood, I was ſtaked as a bet againſt a "couple of geeſe, which had been found by a "fellow who came by, driving before him two "of my brethren whom he had overloaded "with bags of ſand: a halfpenny was thrown "up; and to the inexpreſſible increaſe of my "calamity, the dealer in ſand was the winner.

"When I came to town, I was harneſſed with "my two wretched aſſociates to a cart, in which

"my

" my new maſter had piled up his commodity
" till it would hold no more. The load was
" ſo diſproportionate to our ſtrength, that it was
" with the utmoſt difficulty and labour dragged
" very ſlowly over the rugged pavement of the
" ſtreets, in which every ſtone was an almoſt
" inſuperable obſtacle to our progreſs. One
" morning very early, as we were toiling up
" Snow-hill with repeated efforts of ſtrength,
" that was ſtimulated, even to agony, by the
" inceſſant ſtrokes of a whip, which had already
" laid our loins bare even to the bone; it hap-
" pened, that being placed in the ſhafts, and the
" weight preſſing hard upon me, I fell down.
" Our driver regarded my misfortune, not with
" pity but rage; and the moment he turned
" about, he threw a ſtick with ſuch violence at
" my head, that it forced out my eye, and paſſing
" through the ſocket into the brain, I was in-
" ſtantly diſmiſſed from that miſery, the compa-
" riſon of which with my preſent ſtate conſti-
" tutes great part of its felicity. But you, ſurely,
" if I may judge by your ſtature, and the ele-
" gance of your make, was among the favorites
" of mankind; you was placed in a higher and
" a happier ſtation; you was not the ſlave of in-
" digence, but the pride of greatneſs; your la-
" bour was ſport, and your reward was triumph,
" eaſe, plenty and attendance."

"IT is true," replied the STEED, "I was "a favorite: but what avails it to be the "favorite of caprice, avarice and barbarity? "My tyrant was a wretch, who had gained a "conſiderable fortune by play, particularly by "racing. I had won him many large ſums; "but being at length excepted out of every "match, as having no equal, he regarded even "my excellence with malignity, when it was "no longer ſubſervient to his intereſt. Yet I "ſtill lived in eaſe and plenty; and as he was "able to ſell even my pleaſures, though my "labour was become uſeleſs, I had a ſeraglio "in which there was a perpetual ſucceſſion of "new beauties. At laſt, however, another "competitor appeared: I enjoyed a new triumph "by anticipation; I ruſhed into the field, panting "for the conteſt; and the firſt heat I put my "maſter in poſſeſſion of the ſtakes, which "amounted to one thouſand pounds. The pro-"prietor of the mare that I had diſtanced, not-"withſtanding this diſgrace, declared with great "zeal, that ſhe ſhould run the next day againſt "any gelding in the world, for double the ſum: "my maſter immediately accepted the challenge; "and told him, that he would the next day "produce a gelding that ſhould beat her: but "what was my aſtoniſhment and indignation, "when I diſcovered that he moſt cruelly and

"frau-

" fraudulently intended to qualify me for this " match upon the ſpot; and to ſacrifice my life " at the very moment, in which every nerve " ſhould be ſtrained in his ſervice.

" As I knew it would be in vain to reſiſt, I " ſuffered myſelf to be bound: the operation was " performed, and I was inſtantly mounted and " ſpurred on to the goal. Injured as I was, the " love of glory was ſtill ſuperior to the deſire of " revenge: I determined to die as I had lived, " without an equal; and having again won the " race, I ſunk down at the poſt in an agony " which ſoon after put an end to my life."

When I had heard this horrid narrative, which indeed I remembered to be true, I turned about in honeſt confuſion, and bluſhed that I was a man. But my reflections were interrupted by the notes of a Blackbird, who was ſinging the ſtory of his own fate with a melody that irreſiſtibly compelled my attention. By this gentle and harmonious being, I was not treated with equal contempt; he perceived that I liſtened with curioſity, and, interrupting his ſong, " Stranger," ſays he, " though I am, as thou ſeeſt, in the " fields of Elyſium, yet my happineſs is not com- " plete; my mate is ſtill expoſed to the miſeries " of mortality, and I am ſtill vulnerable in her. " O! ſtranger, to bribe thy friendſhip, if per- " adventure it may reach my love, I will gratify

" the

" the curioſity with which thy looks enquire " after me. I fell by the unprovoked enmity " of man, in that ſeaſon when the dictates of " nature are love. But let not my cenſure be " univerſal; for as the elegy which I ſing, was " written by a human being, every human being " is not deſtitute of compaſſion, nor deaf to the " language in which our joys and fears are " expreſſed." He then, after a ſweet though ſhort prelude, made the grove again eccho with his ſong.

The ſun had chac'd the winter's ſnow,
And kindly loos'd the froſt bound ſoil;
The melting ſtreams began to flow,
And plow-men urg'd their annual toil.

'Twas then amid the vernal throng,
Whom nature wakes to mirth and love,
A BLACKBIRD rais'd his amorous ſong,
And thus it eccho'd thro' the grove:

" O! faireſt of the feather'd train,
" For whom I ſing, for whom I burn;
" Attend with pity to my ſtrain,
" And grant my love a kind return.

" See, ſee, the winter's ſtorms are flown,
" And Zephyrs gently fan the air!
" Let us the genial influence own,
" Let us the vernal paſtime ſhare.

" The

" The Raven plumes his jetty wing,
" To pleaſe his croaking paramour;
" The Larks reſponſive love-tales ſing,
" And tell their paſſion as they ſoar.

" But truſt me, love, the Raven's wing
" Is not to be compar'd with mine;
" Nor can the Lark ſo ſweetly ſing
" As I, who ſtrength with ſweetneſs join.

" With thee I'll prove the ſweets of love,
" With thee divide the cares of life;
" No fonder huſband in the grove,
" Nor none than thee a happier wife.

" I'll lead thee to the cleareſt rill,
" Whoſe ſtreams among the pebbles ſtray;
" There will we ſit and ſip our fill,
" Or on the flow'ry border play.

" I'll guide thee to the thickeſt brake,
" Impervious to the ſchool boy's eye:
" For thee the plaiſter'd neſt I'll make,
" And on thy downy pinions lie.

" To get thee food I'll range the fields,
" And cull the beſt of ev'ry kind;
" Whatever nature's bounty yields,
" Or love's aſſiduous care can find.

" And when my lovely mate would ſtray
" To taſte the ſummer's ſweets at large,
" At home I'll wait the live long day,
" And tend at home our infant charge.

" When

" When prompted by a mother's care
" Thy warmth ſhall form th' impriſon'd
" young,
" With thee the taſk I'll fondly ſhare,
" Or chear thy labours with my ſong."

He ceas'd his ſong. The melting dame
With tender pity heard his ſtrain;
She felt, ſhe own'd a mutual flame,
And haſten'd to relieve his pain.

He led her to the nuptial bow'r,
And neſtled cloſely to her ſide,
The happieſt bridegroom in that hour,
And ſhe the moſt enamour'd bride.

Next morn he wak'd her with a ſong.—
" Ariſe! behold the new born day!
" The Lark his mattin peal has rung;
" Ariſe, my love, and come away!"

Together thro' the fields they ſtray'd,
And to the verdant riv'lets ſide,
Renew'd their vows, and hopp'd and play'd,
With honeſt joy and decent pride.

But O! my muſe with pain relates
The mournful ſequel of my tale;
Sent by an order of the Fates,
A gunner met them in the vale.

Alarm'd, the lover cry'd, " My dear,
" Haſte, haſte away; from danger fly!
" Here, gunner, turn thy vengeance, here!
" O! ſpare my love, and let me die."

At him the gunner took his aim;
The aim he took was much too true;
O! had he choſe ſome other game,
Or ſhot as he had us'd to do! *

Divided pair! forgive the wrong,
While I with tears your fate rehearſe:
I'll join the widow's plaintive ſong,
And ſave the lover in my verſe.

The emotions which this ſong produced in my boſom, awaked me; and I immediately recollected, that, while I ſlept, my imagination had repeated "An Elegy occaſioned by ſhooting a "BLACKBIRD on Valentine's day," which had a few days before been communicated to me by a gentleman, who is not only eminent for taſte, literature and virtue, but for his zeal in defence of that religion, which moſt ſtrongly inculcates compaſſion to inferior natures, by the example of its DIVINE AUTHOR, who gave the moſt ſtupendous proof of his compaſſion for ours.

* Never having killed any thing before or ſince.

NUMB.

NUMB. 38. SATURDAY, *March* 17, 1753.

Εὖ γαρ δὴ ὁ ἀποφηνάμενος, τί θεοῖς ὅμοιον ἔχοιμεν, "εὐεργεσίαν, εἶπε καὶ ἀλήθειαν."

PYTHAG. ap. LONGIN.

Pythagoras being aſked in what man could reſemble the DIVINITY, juſtly anſwered, "in "beneficence and truth."

In the Perſian Chronicle of the five hundred and thirteenth year of the HEIGYRA, it is thus written.

Of the Letter of COSROU the Iman.

IT pleaſed our mighty ſovereign ABBAS CARASCAN, from whom the kings of the earth derive honour and dominion, to ſet MIRZA his ſervant over the province of Tauris. In the hand of MIRZA, the balance of diſtribution was ſuſpended with impartiality; and under his adminiſtration the weak were protected, the learned received honour, and the diligent became rich: MIRZA, therefore, was beheld by every eye with complacency, and every tongue pronounced bleſſings upon his head. But it was obſerved that he derived no joy from the benefits which he diffuſed: he became penſive and melancholy; he ſpent his leiſure in ſolitude; in his palace he ſat motionleſs upon a ſofa; and when he

he went out, his walk was ſlow, and his eyes were fixed upon the ground: he applied to the buſineſs of ſtate with reluctance; and reſolved to relinquiſh the toil of goverment, of which he could no longer enjoy the reward.

He, therefore, obtained permiſſion to approach the throne of our ſovereign; and being aſked what was his requeſt, he made this reply: "May "the Lord of the world forgive the ſlave whom "he has honoured, if Mirza preſume again "to lay the bounty of Abbas at his feet. Thou "haſt given me the dominion of a country, "fruitful as the gardens of Damaſcus; and a "city, glorious above all others, except that "only which reflects the ſplendor of thy pre-"ſence. But the longeſt life is a period ſcarce "ſufficient to prepare for death: all other bu-"ſineſs is vain and trivial, as the toil of emmets "in the path of the traveller, under whoſe foot "they periſh for ever; and all enjoyment is un-"ſubſtantial and evaneſcent, as the colours of "the bow that appears in the interval of a ſtorm. "Suffer me, therefore, to prepare for the ap-"proach of eternity; let me give up my ſoul to "meditation; let ſolitude and ſilence acquaint "me with the myſteries of devotion; let me "forget the world, and by the world be for-"gotten, till the moment arrives, in which "the veil of eternity ſhall fall, and I ſhall be

"found

" found at the bar of the ALMIGHTY." MIRZA then bowed himſelf to the earth, and ſtood ſilent.

BY the command of ABBAS it is recorded, that at theſe words he trembled upon that throne, at the footſtool of which the world pays homage: he looked round upon his nobles; but every countenance was pale, and every eye was upon the earth. No man opened his mouth; and the king firſt broke ſilence, after it had continued near an hour.

" MIRZA, terror and doubt are come upon " me. I am alarmed, as a man who ſuddenly " perceives that he is near the brink of a pre- " cipice, and is urged forward by an irreſiſtible " force: but yet I know not, whether my danger " is a reality or a dream. I am as thou art, a " reptile of the earth; my life is a moment, and " eternity, in which days and years and ages are " nothing, eternity is before me, for which I " alſo ſhould prepare: but by whom then muſt " the Faithful be governed? by thoſe only, who " have no fear of judgment? by thoſe only, " whoſe life is brutal, becauſe like brutes they " do not conſider that they ſhall die? Or who, " indeed, are the Faithful? Are the buſy mul- " titudes that crowd the city, in a ſtate of per- " dition? and is the cell of the Derviſe alone " the gate of Paradiſe? To all, the life of a

" Derviſe

" Derviſe is not poſſible: to all, therefore, it " cannot be a duty. Depart to the houſe which " has in this city been prepared for thy re- " ſidence: I will meditate the reaſon of thy re- " queſt; and may HE who illuminates the mind " of the humble, enable me to determine with " wiſdom."

MIRZA departed; and on the third day, having received no command, he again requeſted an audience, and it was granted. When he entered the royal preſence, his countenance appeared more chearful; he drew a letter from his boſom, and having kiſſed it he preſented it with his right hand. " My Lord," ſaid he, " I have learned " by this letter, which I received from COSROU " the Iman who now ſtands before thee, in what " manner life may be beſt improved. I am en- " abled to look back with pleaſure, and for- " ward with hope; and I ſhall now rejoice ſtill " to be the ſhadow of thy power at Tauris, and " to keep thoſe honours which I ſo lately wiſhed " to reſign." The King, who had liſtened to MIRZA with a mixture of ſurprize and curioſity, immediately gave the letter to COSROU, and commanded that it ſhould be read. The eyes of the court were at once turned upon the hoary ſage, whoſe countenance was ſuffuſed with an honeſt bluſh; and it was not without ſome heſitation that he read theſe words.

" To

"To MIRZA, whom the wiſdom of ABBAS "our mighty Lord has honoured with dominion, "be everlaſting health! When I heard thy pur- "poſe to withdraw the bleſſings of thy govern- "ment from the thouſands of Tauris, my heart "was wounded with the arrow of affliction, and "my eyes became dim with ſorrow. But who "ſhall ſpeak before the king, when he is trou- "bled; and who ſhall boaſt of knowledge, when "he is diſtreſſed by doubt? To thee I will relate "the events of my youth, which thou haſt re- "newed before me; and thoſe truths which they "taught me, may the Prophet multiply to thee."

"UNDER the inſtruction of the phyſician "ALUAZER, I obtained an early knowledge of "his art. To thoſe who were ſmitten with diſ- "eaſe, I could adminiſter plants, which the ſun "has impregnated with the ſpirit of health. But "the ſcenes of pain, languor, and mortality, "which were perpetually riſing before me, made "me often tremble for myſelf. I ſaw the grave "open at my feet: I determined, therefore, to "contemplate only the regions beyond it, and to "deſpiſe every acquiſition which I could not "keep. I conceived an opinion, that as there "was no merit but in voluntary poverty, and "ſilent meditation, thoſe who deſired money "were not proper objects of bounty; and that by "all who were proper objects of bounty, money

" was deſpiſed. I, therefore, buried mine in the
" earth; and renouncing ſociety, I wandered
" into a wild and ſequeſtered part of the country:
" my dwelling was a cave by the ſide of a hill, I
" drank the running water from the ſpring, and
" eat ſuch fruits and herbs as I could find. To
" increaſe the auſterity of my life, I frequently
" watched all night, ſitting at the entrance of the
" cave with my face to the eaſt, reſigning myſelf
" to the ſecret influences of the Prophet, and ex-
" pecting illuminations from above. One mor-
" ning after my nocturnal vigil, juſt as I per-
" ceived the horizon glow at the approach of
" the ſun, the power of ſleep became irreſiſtible,
" and I ſunk under it. I imagined myſelf ſtill
" ſitting at the entrance of my cell; that the
" dawn increaſed; and that as I looked earneſtly
" for the firſt beam of day, a dark ſpot appeared
" to intercept it. I perceived that it was in
" motion; it increaſed in ſize as it drew near,
" and at length I diſcovered it to be an eagle.
" I ſtill kept my eye fixed ſtedfaſtly upon it, and
" ſaw it alight at a ſmall diſtance, where I now
" deſcried a fox whoſe two fore legs appeared to
" be broken. Before this fox the eagle laid part
" of a kid, which ſhe had brought in her talons,
" and then diſappeared. When I awaked I laid
" my forehead upon the ground, and bleſſed the
" prophet for the inſtruction of the morning. I

" reviewed

" reviewed my dream, and ſaid thus to myſelf:
" COSROU, thou haſt done well to renounce the
" tumult, the buſineſs, and the vanities of life;
" but thou haſt as yet done it only in part: thou
" art ſtill every day buſied in the ſearch of food,
" thy mind is not wholly at reſt, neither is thy
" truſt in PROVIDENCE complete. What art
" thou taught by this viſion? If thou haſt ſeen an
" eagle commiſſioned by HEAVEN to feed a fox
" that is lame, ſhall not the hand of HEAVEN
" alſo ſupply thee with food; when that which
" prevents thee from procuring it for thyſelf, is
" not neceſſity but devotion? I was now ſo con-
" fident of a miraculous ſupply, that I neglected to
" walk out for my repaſt, which, after the firſt
" day, I expected with an impatience that left me
" little power of attending to any other object:
" this impatience, however, I laboured to ſup-
" preſs, and perſiſted in my reſolution; but my
" eyes at length began to fail me, and my knees
" ſmote each other; I threw myſelf backward,
" and hoped my weakneſs would ſoon increaſe to
" inſenſibility. But I was ſuddenly rouzed by the
" voice of an inviſible being who pronounced
" theſe words; COSROU, I am the Angel who,
by the command of the ALMIGHTY, have
regiſtered the thoughts of thy heart, which I
am now commiſſioned to reprove. While thou
waſt attempting to become wiſe above that which

is revealed, thy folly has perverted the inſtruction which was vouchſafed thee. Art thou diſabled as the Fox? Haſt thou not rather the powers of the Eagle? Ariſe, let the Eagle be the object of thy emulation. To pain and ſickneſs, be thou again the meſſenger of eaſe and health. Virtue is not reſt, but action. If thou doſt good to man, as an evidence of thy love to GOD, thy virtue will be exalted from moral to divine; and that happineſs which is the pledge of Paradiſe, will be thy reward upon earth.

"AT theſe words I was not leſs aſtoniſhed than "if a mountain had been overturned at my feet. "I humbled myſelf in the duſt; I returned to the "city; I dug up my treaſure; I was liberal, yet "I became rich. My ſkill in reſtoring health "to the body, gave me frequent opportunities of "curing the diſeaſes of the ſoul. I put on the "ſacred veſtments; I grew eminent beyond my "merit; and it was the pleaſure of the king "that I ſhould ſtand before him. Now, there-"fore, be not offended; I boaſt of no knowledge "that I have not received: as the ſands of the "deſart drink up the drops of rain, or the dew "of the morning; ſo do I alſo, who am but duſt, "imbibe the inſtructions of the Prophet. Be-"lieve then that it is he who tells thee, all know-"ledge is prophane, which terminates in thyſelf; "and by a life waſted in ſpeculation, little even

"of

" of this can be gained. When the gates of pa-
" radiſe are thrown open before thee, thy mind
" ſhall be irradiated in a moment; here thou
" canſt little more than pile error upon error;
" there thou ſhalt build truth upon truth. Wait,
" therefore, for the glorious viſion; and in the
" mean time emulate the Eagle. Much is in thy
" power; and, therefore, much is expected of
" thee. Though the ALMIGHTY only can
" give virtue; yet, as a prince, thou mayſt ſti-
" mulate thoſe to beneficence, who act from no
" higher motive than immediate intereſt: thou
" canſt not produce the principle, but mayſt en-
" force the practice. The relief of the poor is
" equal, whether they receive it from oſtentation,
" or charity; and the effect of example is the
" ſame, whether it be intended to obtain the fa-
" vour of GOD or man. Let thy virtue be thus
" diffuſed; and if thou believeſt with reverence,
" thou ſhalt be accepted above. Farewel. May
" the ſmile of HIM who reſides in the Heaven of
" Heavens, be upon thee! and againſt thy name
" in the volume of HIS will, may happineſs be
" written.!

THE King, whoſe doubts like thoſe of MIRZA were now removed, looked up with a ſmile that communicated the joy of his mind. He diſmiſſed the prince to his government; and commanded theſe events to be recorded, to the end that po-

ſterity may know, "that no life is pleaſing to "GOD, but that which is uſeful to MAN-"KIND!"

NUMB. 39. TUESDAY, *March* 20, 1753.

——Οδυσεὺς φύλλοισι καλύψατο, τῷ δ' ἄρ' Ἀθήνη
Ὕπνον ἐπ' ὄμμασι χεῦε, ἵνα μιν παύσειε τάχιστα,
Ἀυσπονέϊ καμάτοιο. HOM.

—Pallas pour'd ſweet ſlumbers on his ſoul;
And balmy dreams, the gift of ſoft repoſe,
Calm'd all his pains and baniſh'd all his woes.
POPE.

IF every day did not produce freſh inſtances of the ingratitude of mankind, we might, perhaps, be at a loſs, why ſo liberal and impartial a benefactor as SLEEP, ſhould meet with ſo few hiſtorians or panegyriſts. Writers are ſo totally abſorbed by the buſineſs of the day, as never to turn their attention to that power, whoſe officious hand ſo ſeaſonably ſuſpends the burthen of life; and without whoſe interpoſition, man would not be able to endure the fatigue of labour however rewarded, or the ſtruggle with oppoſition however ſucceſsful.

NIGHT, though ſhe divides to many the longeſt part of life, and to almoſt all the moſt innocent

nocent and happy, is yet unthankfully neglected, except by thoſe who pervert her gifts.

THE aſtronomers, indeed, expect her with impatience, and felicitate themſelves upon her arrival: FONTENELLE has not failed to célebrate her praiſes; and to chide the ſun for hiding from his view, the worlds which he imagines to appear in every conſtellation. Nor have the poets been always deficient in her praiſes: MILTON has obſerved of the Night, that it is "the pleaſant time, "the cool, the ſilent."

THESE men may, indeed, well be expected to pay particular homage to night; ſince they are indebted to her, not only for ceſſation of pain, but increaſe of pleaſure; not only for ſlumber, but for knowledge. But the greater part of her avowed votaries are the ſons of luxury; who appropriate to feſtivity the hours deſigned for reſt; who conſider the reign of pleaſure as commencing, when day begins to withdraw her buſy multitudes, and ceaſes to diſſipate attention by intruſive and unwelcome variety; who begin to awake to joy, when the reſt of the world ſinks into inſenſibility; and revel in the ſoft effluence of flattering and artificial lights, which "more ſhadowy ſet "off the face of things."

WITHOUT touching upon the fatal conſequences of a cuſtom, which, as RAMAZZINI obſerves, will be for ever condemned, and for ever

retained; it may be obſerved, that however Sleep may be put off from time to time, yet the demand is of ſo importunate a nature, as not to remain long unſatisfied: and if, as ſome have done, we conſider it as the tax of life, we cannot but obſerve it is a tax that muſt be paid, unleſs we could ceaſe to be men; for Alexander declared, that nothing convinced him that he was not a Divinity, but his not being able to live without Sleep.

To live without Sleep in our preſent fluctuating ſtate, however deſirable it might ſeem to the lady in CLELIA, can ſurely be the wiſh only of the young or the ignorant; to every one elſe, a perpetual vigil will appear to be a ſtate of wretchedneſs, ſecond only to that of the miſerable beings, whom SWIFT has in his travels ſo elegantly deſcribed, as "ſupremely curſed with immorta-
"lity."

SLEEP is neceſſary to the happy, to prevent ſatiety and to endear life by a ſhort abſence; and to the miſerable, to relieve them by intervals of quiet. Life is to moſt, ſuch as could not be endured without frequent intermiſſions of exiſtence: HOMER, therefore, has thought it an office worthy of the goddeſs of wiſdom, to lay Ulyſſes aſleep when landed on Phæacia.

IT is related of BARRETIER, whoſe early advances in literature ſcarce any human mind has equalled,

equalled, that he ſpent twelve hours of the four and twenty in Sleep: yet this appears, from the bad ſtate of his health, and the ſhortneſs of his life, to have been too ſmall a reſpite for a mind ſo vigorouſly and intenſely employed: it is to be regretted, therefore, that he did not exerciſe his mind leſs, and his body more; ſince by this means it is highly probable, that though he would not then have aſtoniſhed with the blaze of a comet, he would yet have ſhone with the permanent radiance of a fixed ſtar.

Nor ſhould it be objected, that there have been many men who daily ſpent fifteen or ſixteen hours in ſtudy: for by ſome of whom this is reported, it has never been done; others have done it for a ſhort time only; and of the reſt it appears, that they employed their minds in ſuch operations, as required neither celerity nor ſtrength, in the low drudgery of collating copies, comparing authorities, digeſting dictionaries, or accumulating compilations.

Men of ſtudy and imagination are frequently upbraided by the induſtrious and plodding ſons of care, with paſſing too great a part of their life in a ſtate of inaction. But theſe defiers of Sleep ſeem not to remember, that though it muſt be granted them that they are crawling about before the break of day, it can ſeldom be ſaid that they are perfectly awake; they exhauſt

no ſpirits, and require no repairs; but lie torpid as a toad in marble, or at leaſt are known to live only by an inert and ſluggiſh loco-motive faculty, and may be ſaid, like a wounded ſnake, to "dragg their ſlow length along."

MAN has been long known among philoſophers, by the appellation of the microcoſm, or epitome of the world: the reſemblance between the great and little world, might by a rational obſerver be detailed to many particulars; and to many more by a fanciful ſpeculatiſt. I know not in which of theſe two claſſes I ſhall be ranged for obſerving, that as the total quantity of light and darkneſs allotted in the courſe of the year to every region of the earth, is the ſame, though diſtributed at various times and in different portions; ſo, perhaps, to each individual of the human ſpecies, nature has ordained the ſame quantity of wakefulneſs and ſleep; though divided by ſome into a total quieſcence and vigorous exertion of their faculties, and blended by others in a kind of twilight of exiſtence, in a ſtate between dreaming and reaſoning, in which they either think without action, or act without thought.

THE poets are generally well affected to ſleep: as men who think with vigour, they require reſpite from thought; and gladly reſign themſelves to that gentle power, who not only beſtows reſt,

but

but frequently leads them to happier regions, where patrons are always kind, and audiences are always candid, where they are feaſted in the bowers of imagination, and crowned with flowers diveſted of their prickles, and laurels of unfading verdure.

THE more refined and penetrating part of mankind, who take wide ſurveys of the wilds of life, who ſee the innumerable terrors and diſtreſſes that are perpetually preying on the heart of man, and diſcern with unhappy perſpicuity calamities yet latent in their cauſes, are glad to cloſe their eyes upon the gloomy proſpect, and loſe in a ſhort inſenſibility the remembrance of others miſeries and their own. The hero has no higher hope, than that after having routed legions after legions, and added kingdom to kingdom, he ſhall retire to milder happineſs, and cloſe his days in ſocial feſtivity. The wit or the ſage can expect no greater happineſs, than that after having harraſſed his reaſon in deep reſearches, and fatigued his fancy in boundleſs excurſions, he ſhall ſink at night in the tranquillity of Sleep.

THE poets among all thoſe that enjoy the bleſſings of Sleep, have been leaſt aſhamed to acknowledge their benefactor. How much STATIUS conſidered the evils of life as aſſwaged and ſoftened by the balm of ſlumber, we may diſcover by that

pathetic invocation, which he poured out in his waking nights: and that COWLEY, among the other felicities of his darling ſolitude, did not forget to number the privilege of ſleeping without diſturbance, we may learn from the rank that he aſſigns among the gifts of nature to the poppy; "whieh is ſcattered," ſays he, "over the fields "of corn, that all the needs of man may be "eaſily ſatisfied, and that bread and ſleep may "be found together."

Si quis inviſum Cereri benignæ
Me putat germen, vehementer errat;
Illa me in partem recipit libenter
Fertilis agri.

Meque frumentumque ſimul per omnes
Conſulens mundo Dea ſpargit oras;
Creſcite, O! dixit, duo magna ſuſten—
tacula vitæ.

Carpe, mortalis, mea dona lætus,
Carpe, nec plantas alias require,
Sed ſatur panis, ſatur et ſoporis,
Cætera ſperne.

He widely errs who thinks I yield
Precedence in the well cloath'd field,
Tho' mix'd with wheat I grow:
Indulgent Ceres knew my worth,
And to adorn the teeming earth,
She bade the POPPY blow.

Nor

Nor vainly gay the ſight to pleaſe,
But bleſt with power mankind to eaſe,
The Goddeſs ſaw me riſe:
" Thrive with the life-ſupporting grain,"
She cry'd, " the ſolace of the ſwain,
" The cordial of his eyes.
" Seize, happy mortal, ſeize the good;
" My hand ſupplies thy ſleep and food,
" And makes thee truly bleſt:
" With plenteous meals enjoy the day,
" In ſlumbers paſs the night away,
" And leave to fate the reſt. C. B.

SLEEP, therefore, as the chief of all earthly bleſſings, is juſtly appropriated to induſtry and temperance; the refreſhing reſt, and the peaceful night, are the portion only of him, who lies down weary with honeſt labour, and free from the fumes of indigeſted luxury: it is the juſt doom of lazineſs and gluttony, to be inactive without eaſe, and drowſy without tranquillity.

SLEEP has been often mentioned as the image of death; " ſo like it," ſays Sir THOMAS BROWN, " that I dare not truſt it without my " prayers:" their reſemblance is indeed, apparent and ſtriking; they both, when they ſeize the body, leave the ſoul at liberty; and wiſe is he that remembers of both, that they can be made ſafe and happy only by VIRTUE.

NUMB. 40. SATURDAY, *March* 24, 1753.

Solvite tantis animum monſtris,
Solvite, Superi; rectam in melius
Vertite mentem. SEN.

O! ſave ye Gods omnipotent and kind,
From ſuch abhor'd chimeras ſave the mind!
In truth's ſtrait path no hideous monſters roar;
To truth's ſtrait path the wand'ring mind reſtore.

I WENT a few days ago to viſit a friend, whoſe underſtanding is ſo much diſordered by an injudicious application to ſtudy, that he has been ſome time confined in a madhouſe. His imagination was always remarkably vigorous, and his judgment far from contemptible: but having reſolved to admit no propoſition which he could not demonſtrate to be true, and to proceed in no enquiry till he had perfectly levelled the path before him; his progreſs was preſently ſtopped, and his mind continued fixed upon problems which no human abilities can ſolve, till its object became confuſed, and he miſtook for realities the illuſions of fancy.

THE unequal diſtribution of good and evil, the ſufferings of virtue, and the enjoyments of vice, had long buſied and perplexed his underſtanding: he could not diſcover, why a being to whom

whom all things are poſſible, ſhould leave moral agents expoſed to accidental happineſs and miſery; why a child often languiſhes under diſeaſes which are derived from a parent, and a parent ſuffers yet keener anguiſh by the rebellious ingratitude of a child; why the tendereſt affection is often abuſed by the neglect of indifference, or the inſults of brutality; and why vice has external advantages put into her power, which virtue is compelled to renounce.

He conſidered theſe phenomena as blemiſhes in the moral ſyſtem, and could not ſuppreſs romantic wiſhes to ſee them removed. Theſe wiſhes he now believes to be in ſome degree accompliſhed; for he conceives himſelf tranſported to another planet, peopled with beings like himſelf, and governed by ſuch laws, as human pride has often dictated to DIVINE WISDOM for the government of the earth: he fancies too, that he is attended by a being of a ſuperior order, who has been commanded to take charge of him during his excurſion; and he ſays the name of this being is Azail. But notwithſtanding theſe extravagancies, he will ſometimes reaſon with great ſubtilty; and perfectly comprehends the force of any argument that is brought againſt him, though the next moment he will be wandering in the mazes of phrenzy, or buſied to accompliſh ſome trifling or ridiculous purpoſe.

When

WHEN I entered his room, he was ſitting in a contemplative poſture, with his eyes fixed upon the ground: he juſt glanced them upon me, but as I perceived that his imagination was buſy, I was not willing to interrupt it by the intruſion of foreign ideas: I, therefore, ſeated myſelf near him, without ſpeaking a word; and after he had continued in his reverie near a quarter of an hour, he roſe up, and ſeemed by his geſtures to take leave of ſome inviſible gueſt, whom with great ceremony he attended to the door. When he returned, he addreſſed me with his uſual familiarity; and without expreſſing any curioſity to know how I had followed him into a region ſo remote and difficult of acceſs, he began to acquaint me with all that had paſſed in his imagination.

"AZAIL," ſaid he, "has juſt promiſed, that he "will to-morrow remove me from this ſolitary "retirement, to the metropolis; where the ad- "vantages that ariſe from a perfect coincidence "of the natural and the moral world, will be more "apparent and ſtriking: he tells me, that you "have been abroad with him this morning, and "have made ſome diſcoveries which you are to "communicate to me. Come, I know that you "find this world very different from that which "you left: there, all is confuſion and deformity; "good and evil appear to be diſtributed not by "deſign, but by chance; and religion is not

"founded

" founded on reaſon, but faith: here, all is " order, harmony, and beauty; vice itſelf is only " a deep ſhadow, that gives ſtrength and ele- " gance to other figures in the moral picture: " happineſs does, indeed, in ſome degree depend " upon externals; but even external advantages " are the appendages of virtue: every man ſpon- " taneouſly believes the rectitude which he ſees, " and rejoices that a blind aſſent to propoſitions " which contradict his experience is not exacted."

To this addreſs I was at a loſs how to reply: but ſome time was happily allowed me for recollection by my friend, who having now exhauſted his ideas, lighted a pipe of tobacco, and reſigned himſelf again to meditation. In this interval I determined to accommodate myſelf to his conceptions, and try what could be effected by decorating ſome arguments with the machinery of his fancy.

" If Azail," ſaid I, " has referred you to " me, I will readily gratify your curioſity: but " for my own part I am more and more diſguſted " with this place, and I ſhall rejoice when I re- " turn to our own world. We have, I confeſs, " been abroad this morning; but though the " weather as you ſee is fine, and the country " pleaſant, yet I have great reaſon to be diſſa- " tisfied with my walk. This, as you have re- " marked, is a retired part of the country; my

" diſcoveries, therefore, with reſpect to the peo-
" ple, have been few; and till to-day, I have
" ſeen no object that has much excited my curi-
" oſity, or could much contribute to my infor-
" mation: but juſt as we had croſſed the third
" field from the houſe, I diſcovered a man lying
" near the path, who ſeemed to be periſhing
" with diſeaſe and want: as we approached, he
" looked up at us with an aſpect that expreſſed
" the utmoſt diſtreſs, but no expectation of re-
" lief; the ſilent complaint which yet ſcarce im-
" plied a petition, melted my heart with pity; I
" ran to him, and gently raiſing him from the
" ground, inquired how I could be employed to
" aſſiſt him: the man gazed at me with aſto-
" niſhment; and while he was making an effort
" to ſpeak, AZAIL ſuddenly forced me from
" him." Suppreſs thy pity, ſaid he, for it is impious; and forbear attempts of relief, for they are vain: haſt thou forgot, that happineſs and miſery are here exactly proportioned to virtue and vice; and, therefore, that to alleviate the miſery, or increaſe the happineſs, is to deſtroy the equipoiſe of the balance, and to counterwork the deſigns of HEAVEN?

" I FELT the force of this reproof; and turn-
" ing my eyes from an object which I could not
" behold without anguiſh, I ſoon diſcovered a-
" nother perſon ſtanding at ſome diſtance and

" looking

"looking toward us: his features were fixed in "the dead calm of indifference, and expreſſed "neither pleaſure nor pain: I, therefore, en- "quired of AZAIL, to what moral claſs he be- "longed; what were his virtues, paſſions, en- "joyments, and expectations."

THE man, ſaid AZAIL, who is the ſubject of thy enquiry, has not deſerved, and, therefore, does not ſuffer poſitive pain, either of body or mind: he poſſeſſes eaſe and health, and enjoys the temperate gratification of his natural appetites; this temperance is his virtue, and this enjoyment its reward. He is deſtitute of whatever is diſtinguiſhed upon earth, by the name of KIND AFFECTIONS or SOCIAL VIRTUE: the kind affections would render his happineſs dependent upon others; and the exerciſe of ſocial virtue preſuppoſes the happineſs of others to be dependent upon him. Every individual is here a kind of ſeparate ſyſtem: among theſe there can be neither pity nor relief, neither bounty nor gratitude. To cloathe the naked, to feed the hungry, and to comfort the afflicted, can be duties to thoſe only, who are placed where the account of PROVIDENCE with Vice and Virtue is kept open, and the mite of human benevolence may be accepted for either; as the balance is deferred till hereafter, and will at laſt be ſtated with the utmoſt preciſion and impartiality. If theſe beings

are

are intended for a future ſtate, it is not requiſite they ſhould know it; the DEITY would be juſtified, if they ſhould loſe exiſtence and life together. Hope and fear are not neceſſary to adjuſt the ſcale of diſtributive juſtice, or to deter them from obtaining private gratifications at the expence of others; for over the happineſs of others they have no power: their expectations, therefore, are bounded by the grave; and any calamity that would afford a probable proof of their exiſtence beyond it, would be regarded as the moſt fortunate event that could befall them. In that of which others complain, they would rejoice; and adore as bounty, that which upon earth has been cenſured as injuſtice. "When "AZAIL had vouchſafed me this information, I "earneſtly requeſted that I might no longer con-"tinue, where my virtues had no object, where "there was no happineſs worthy my compla-"cency, nor any miſery that I was permitted to "relieve."

ALL this while my friend ſeemed to liſten with great attention, and I was encouraged to proceed. "I could not forbear obſerving to AZAIL," ſaid I, "as we returned, that he had exhibited, "in a very ſtrong light, the great advantages "which are derived from that very conſtitution "of the natural and moral world, which being "generally conſidered as defective, ſome have

"con-

" concealed with a view to juſtify PROVIDENCE,
" and others have diſplayed as an argument that
" all things were produced by chance."—But
" Sir," ſaid my friend, haſtily interrupting me,
" it is not merely the unequal diſtribution, but
" the exiſtence of evil, that the Stoics denied,
" and the Epicureans admitted, for the purpoſes
" which you ſuppoſe; and I can diſcover, without
" the aſſiſtance of AZAIL, that if moral evil had
" been excluded, the ſocial affections would have
" been exerciſed only in the participation of
" happineſs; pity would have been well ex-
" changed for complacency, and the alleviation
" of evil for the mutual communication of good."
I now conceived hopes, that I had engaged him in a train of thought, which would by degrees lead him out of all his difficulties; I applauded myſelf upon the ſucceſs of my project, and believed I had nothing to do, but to obviate the objection he had ſtarted, and to recapitulate my other arguments, of which he had tacitly acknowledged the force. " My dear friend," ſaid I, " you talk of the excluſion of moral evil; but
" does not the excluſion of moral evil, from a
" ſociety of human beings placed in a ſtate of
" probation, appear to be as impoſſible as to give
" a circle the properties of a ſquare? and could
" man, ſuppoſing him to have continued impec-
" cable, have lived upon earth in perpetual ſe-

" curity

"curity from pain? Would he not have been "ſtill liable to be cruſhed by a fall, or wounded "by a blow? and is it not eaſy to ſhew, that "theſe evils, which unavoidably became probable "the moment our world and its firſt inhabitants "were produced, are apparently over-ruled by "the WISE CREATOR, and that from theſe "he is perpetually educing good?

"THE ſame act by which man forfeited his "original immortality, produced eventually a "proof, that it ſhould be reſtored in a future "ſtate; with ſuch circumſtances, as more for-"cibly reſtrained vice by fear, and encouraged "virtue by hope. Man, therefore, was urged "by ſtronger motives to rectitude of life, and a "further deviation to ill became more difficult "than the firſt; a new field was opened for the "exerciſe of that virtue, which exerciſe only can "improve. When diſtreſs came among us, the "relief of diſtreſs was exalted into piety: What ye did to the ſick, and the priſoner, ſays the AUTHOR of our religion, ye did to me. "But the ſufferings of virtue do not only exerciſe "virtue in others; they are an earneſt of ever-"laſting felicity: and hope, without any tem-"porary enjoyment, is of more worth, than all "temporary enjoyments without hope. The "preſent ſyſtem is, indeed, evidently in a ſtate of "progreſſion: in this view, it will appear to be

"a

"a work worthy of INFINITE WISDOM and "GOODNESS; for no one can complain, that "an ear of corn rots in the ground, who knows "that it cannot otherwiſe ſpring up, and pro- "duce firſt the blade, then the ear, and after- "wards an increaſe by which alone it becomes "uſeful."

I NOW pauſed in expectation of his reply, with the utmoſt confidence of ſucceſs: but while I was in fancy congratulating him on the recovery of his underſtanding, and receiving the thanks of his friends, to the utter confuſion of my hope he burſt into a violent fit of laughter. At firſt I was not leſs aſtoniſhed than diſappointed: but I ſoon diſcovered, that while I was labouring at my argument, which wholly engroſſed my attention, he had found means miſchievouſly to ſhake the lighted tobacco from his pipe into my coat pocket, which having ſet fire to my handkerchief, was now finding its way through the lining.

THIS was ſo learned, rational, and ingenious a confutation of all I had ſaid, that I could not but retract my error: and as a friend to truth and free enquiry, I recommend the ſame method of reply to thoſe ingenious gentlemen, who have diſcovered, that ridicule is the teſt of truth; and I am confident, that if they manage it with dexterity, it will always enable them perfectly to diſ-

concert

concert an antagoniſt who triumphs in the ſtrength of his argument, and would otherwiſe bring contempt upon thoſe who teach PROVIDENCE to govern the world.

NUMB. 41. TUESDAY, *March* 27, 1753.

——*Si mutabile pectus*
Eſt tibi, conſiliis, non curribus, utere noſtris,
Dum potes, et ſolidis etiamnum ſedibus adſtas;
Dumque male optatos nondum premis inſcius axes.

OVID.

——Th' attempt forſake,
And not my chariot but my counſel take,
While yet ſecurely on the earth you ſtand;
Nor touch the horſes with too raſh a hand.

ADDISON.

To the ADVENTURER.

SIR, Fleet, *March* 24.

I NOW ſend you the ſequel of my ſtory; which had not been ſo long delayed, if I could have brought myſelf to imagine, that any real impatience was felt for the fate of MISARGYRUS; who has travelled no unbeaten track to miſery, and conſequently can preſent the reader only with ſuch incidents as occur in daily life.

YOU

You have ſeen me, Sir, in the zenith of my glory; not diſpenſing the kindly warmth of an all-chearing ſun, but like another Phaeton ſcorching and blaſting every thing around me. I ſhall proceed, therefore, to finiſh my career, and paſs as rapidly as poſſible through the remaining viciſſitudes of my life.

When I firſt began to be in want of money, I made no doubt of an immediate ſupply. The news-papers were perpetually offering directions to men, who ſeemed to have no other buſineſs than to gather heaps of gold for thoſe who place their ſupreme felicity in ſcattering it. I poſted away, therefore, to one of theſe advertiſers, who by his propoſals ſeemed to deal in thouſands; and was not a little chagrined to find, that this general benefactor would have nothing to do with any larger ſum than thirty pounds, nor would venture that without a joint note from myſelf and a reputable houſe-keeper, or for a longer time than three months.

It was not yet ſo bad with me, as that I needed to ſollicit ſurety for thirty pounds: yet partly from the greedineſs that extravagance always produces, and partly from a deſire of ſeeing the humour of a petty uſurer, a character of which I had hitherto lived in ignorance, I condeſcended to liſten to his terms. He proceeded to inform me of my great felicity, in not falling into the

hands

hands of an extortioner; and aſſured me, that I ſhould find him extremely moderate in his demands: he was not, indeed, certain, that he could furniſh me with the whole ſum, for people were at this particular time extremely preſſing and importunate for money; yet as I had the appearance of a gentleman, he would try what he could do, and give me his anſwer in three days.

At the expiration of the time, I called upon him again; and was again informed of the great demand for money, and that "money was money "now:" he then adviſed me to be punctual in my payment, as that might induce him to befriend me hereafter; and delivered me the money, deducting at the rate of five and thirty per cent, with another panegyric upon his own moderation.

I will not tire you with the various practices of uſurious oppreſſion; but cannot omit my tranſaction with Squeeze on Tower-hill, who finding me a young man of conſiderable expectations, employed an agent to perſuade me to borrow five hundred pounds, to be refunded by an annual payment of twenty per cent, during the joint lives of his daughter Nancy Squeeze and myſelf. The negociator came prepared to inforce his propoſal with all his art; but finding that I caught his offer with the eagerneſs of neceſſity, he grew cold and languid: "he had mentioned it out of

"kindneſs;

"kindneſs; he would try to ſerve me: Mr. "Squeeze was an honeſt man, but extremely "cautious." In three days he came to tell me, that his endeavours had been ineffectual, Mr. Squeeze having no good opinion of my life: but that there was one expedient remaining; Mrs. Squeeze could influence her huſband, and her good will might be gained by a compliment. I waited that afternoon on Mrs. Squeeze, and poured out before her the flatteries which uſually gain acceſs to rank and beauty: I did not then know, that there are places in which the only compliment is a bribe. Having yet credit with a jeweller, I afterwards procured a ring of thirty guineas, which I humbly preſented, and was ſoon admitted to a treaty with Mr. Squeeze. He appeared peeviſh and backward; and my old friend whiſpered me, that he would never make a dry bargain: I, therefore, invited him to a tavern. Nine times we met on the affair; nine times I paid four pounds for the ſupper and claret; and nine guineas I gave the agent for good offices. I then obtained the money, paying ten per cent advance; and at the tenth meeting gave another ſupper, and diſburſed fifteen pounds for the writings.

OTHERS, who ſtiled themſelves brokers, would only truſt their money upon goods: that I might, therefore, try every art of expenſive

folly, I took a houſe and furniſhed it. I amuſed myſelf with deſpoiling my moveables of their gloſſy appearance, for fear of alarming the lender with ſuſpicions; and in this I ſucceeded ſo well, that he favoured me with one hundred and ſixty pounds upon that which was rated at ſeven hundred. I then found that I was to maintain a guardian about me, to prevent the goods from being broken or removed. This was, indeed, an unexpected tax; but it was too late to recede; and I comforted myſelf, that I might prevent a creditor, of whom I had ſome apprehenſions, from ſeizing, by having a prior execution always in the houſe.

By ſuch means I had ſo embarraſſed myſelf, that my whole attention was engaged in contriving excuſes, and raiſing ſmall ſums to quiet ſuch as words would no longer mollify. It coſt me eighty pounds in preſents to Mr. Leech the attorney, for his forbearance of one hundred, which he ſollicited me to take when I had no need. I was perpetually harraſſed with importunate demands, and inſulted by wretches, who a few months before would not have dared to raiſe their eyes from the duſt before me. I lived in continual terror, frighted by every noiſe at the door, and terrified at the approach of every ſtep quicker than common. I never retired to reſt, without feeling the juſtneſs of the

Spaniſh

Spaniſh proverb, "Let him who ſleeps too "much, borrow the pillow of a debtor:" my ſollicitude and vexation kept me long waking; and when I had cloſed my eyes, I was purſued or inſulted by viſionary bailiffs.

When I reflected upon the meanneſs of the ſhifts I had reduced myſelf to, I could not but curſe the folly and extravagance that had overwhelmed me in a ſea of troubles, from which it was highly improbable that I ſhould ever emerge. I had ſome time lived in hopes of an eſtate, at the death of my uncle; but he diſappointed me by marrying his houſekeeper; and catching an opportunity ſoon after of quarrelling with me, for ſettling twenty pounds a year upon a girl whom I had ſeduced, told me that he would take care to prevent his fortune from being ſquandered upon proſtitutes.

Nothing now remained, but the chance of extricating myſelf by marriage; a ſcheme which, I flattered myſelf, nothing but my preſent diſtreſs would have made me think on with patience. I determined, therefore, to look out for a tender novice, with a large fortune at her own diſpoſal; and accordingly fixed my eyes upon Miſs Biddy Simper. I had now paid her ſix or ſeven viſits; and ſo fully convinced her of my being a gentleman and a rake, that I made no

doubt that both her perſon and fortune would be ſoon mine.

At this critical time, Miſs Gripe called upon me, in a chariot bought with my money, and loaded with trinkets that I had in my days of affluence laviſhed on her. Thoſe days were now over; and there was little hope that they would ever return. She was not able to withſtand the temptation of ten pounds that Talon the bailiff offered her, but brought him into my apartment diſguiſed in a livery; and taking my ſword to the window, under pretence of admiring the workmanſhip, beckoned him to ſeize me.

Delay would have been expenſive without uſe, as the debt was too conſiderable for payment or bail: I, therefore, ſuffered myſelf to be immediately conducted to jayl.

Veſtibulum ante ipſum primiſque in faucibus Orci,
Luctus & ultrices poſuêre cubilia curæ:
Pallenteſque habitant morbi, triſtiſque ſenectus,
Et metus, et maleſuada fames, et turpis egeſtas.
Virg.

Juſt in the gate, and in the jaws of hell,
Revengeful cares, and ſullen ſorrows dwell;
And pale diſeaſes, and repining age;
Want, fear, and famine's unreſiſted rage.
Dryden.

Con-

CONFINEMENT of any kind is dreadful; a priſon is ſometimes able to ſhock thoſe, who endure it in a good cauſe: let your imagination, therefore, acquaint you, with what I have not words to expreſs; and conceive, if poſſible, the horrors of impriſonment attended with reproach and ignominy, of involuntary aſſociation with the refuſe of mankind, with wretches who were before too abandoned for ſociety, but being now freed from ſhame or fear, are hourly improving their vices by conſorting with each other.

THERE are, however, a few, whom like myſelf impriſonment has rather mortified than hardened: with theſe only I converſe; and of theſe you may perhaps hereafter receive ſome account from

T Your humble ſervant,

MISARGYRUS.

NUMB. 42. SATURDAY, *March* 31, 1753.

——*Sua cuique* DEUS *fit dira Cupido.* VIRG.

Our luſts are Gods, and what they will is fate.

I HAD the misfortune, ſome time ago, to be in company where a gentleman, who has the honour to be a principal ſpeaker at a diſputing ſociety of the firſt claſs, was expected. Till this perſon came in, the converſation was carried on with the chearful eaſy negligence of ſenſible good humour: but we ſoon diſcovered, that his diſcourſe was a perpetual effort to betray the company into attempts to prove ſelf-evident propoſitions; a practice in which he ſeems to have followed the example of that deep philoſopher, who denied motion, "becauſe," as he ſaid, "a body "muſt move either where it is, or where it is "not; and both ſuppoſitions are equally ab-"ſurd."

HIS attempt, however, was totally unſucceſsful; till at laſt he affirmed, that a man had no more power over his own actions, than a clock; and that the motions of the human machine were determined by irreſiſtible propenſities, as a clock is kept going by a weight. This propoſition was anſwered with a loud laugh; every one treated it as an abſurdity which it was impoſſible to believe;

believe; and to expoſe him to the ridicule of the company, he was deſired to prove what he had advanced, as a fit puniſhment of his deſign to engage others to prove the contrary, which, though for a different reaſon, was yet equally ridiculous. After a long harangue, in which he retailed all the ſophiſtry that he remembered, and much more than he underſtood, he had the mortification to find, that he had made no proſelyte, nor was yet become of ſufficient conſequence to provoke an antagoniſt.

I SATE ſilent; and as I was indulging my ſpeculations on the ſcene which chance had exhibited before me, I recollected ſeveral incidents which convinced me, that moſt of the perſons who were preſent had lately profeſſed the opinion which they now oppoſed; and acted upon that very principle which they derided as abſurd, and appeared to deteſt as impious.

THE company conſiſted of Mr. TRAFFIC a wealthy merchant; Mr. COURTLY, a commiſſioner of a public office; Mr. GAY, a gentleman in whoſe converſation there is a higher ſtrain of pleaſantry and humour, than in any other perſon of my acquaintance; and MYRTILLA, the wife of our friend at whoſe houſe we were aſſembled to dine, and who during this interval was engaged by ſome unexpected buſineſs in another room.

THOSE incidents which I then recollected, I will now relate: nor can any of the perſons whom I have thus ventured to name, be juſtly offended; becauſe that, which is declared not to be the effect of choice, cannot be conſidered as the object of cenſure.

WITH Mr. TRAFFIC I had contracted an intimacy in our younger days, which, notwithſtanding the diſparity of our fortune, has continued till now. We had both been long acquainted with a gentleman, who, though his extenſive trade had contributed to enrich his country, was himſelf by ſudden and inevitable loſſes become poor: his credit, however, was ſtill good; and by the riſque of a certain ſum, it was ſtill poſſible to retrieve his fortune. With this gentleman we had ſpent many a ſocial hour; we had habitually drank his health when he was abſent, and always expreſſed our ſentiments of his merit in the higheſt terms. In this exigency, therefore, he applied to me, and communicated the ſecret of his diſtreſs; a ſecret, which is always concealed by a generous mind till it is extorted by torture that can no longer be borne: he knew my circumſtances too well, to expect the ſum that he wanted from my purſe; but he requeſted that I would, to ſave him from the pain and confuſion of ſuch a converſation, communicate his requeſt, and a true ſtate of his affairs, to Mr. TRAFFIC:

TRAFFIC: "for" ſays he, "though I could "raiſe double the ſum upon my own perſonal "ſecurity; yet I would no more borrow of a "man without acquainting him at what riſque "he lends, than I would ſollicit the inſurance of "a ſhip at a common premium, when I knew "by private intelligence, that ſhe could ſwim "no longer than every pump was at work."

I UNDERTOOK this buſineſs with the utmoſt confidence of ſucceſs. Mr. TRAFFIC heard the account of our friend's misfortunes with great appearance of concern; "he warmly commend-"ed his integrity, and lamented the precarious "ſituation of a trader, whom œconomy and di-"ligence cannot ſecure from calamities, which "are brought upon others only by profuſion and "riot: but as to the money, he ſaid, that I "COULD NOT expect him to venture it without "ſecurity; that my friend himſelf COULD NOT "wonder that his requeſt was refuſed, a requeſt "with which indeed, ſaid he, I CANNOT POS-"SIBLY comply." Whatever may be thought of the free agency of myſelf and my friend, which Mr. TRAFFIC had made no ſcruple to deny in a very intereſting particular; I believe every one will readily admit, that Mr. TRAFFIC was neither free in ſpeculation nor fact: for he can be little better than a machine actuated by avarice, who had not power to ſpare one thouſand pounds

from two hundred times the ſum, to prevent the immediate ruin of a man, in whoſe behalf he had been ſo often liberal of praiſe, with whom his ſocial enjoyments had been ſo long connected, and for whoſe misfortunes he was ſenſibly touched.

Soon after this diſappointment, my unhappy friend became a bankrupt, and applied to me once more, to ſollicit Mr. Courtly for a place in his office. By Mr. Courtly I was received with great friendſhip; he was much affected with the diſtreſſes of my friend; he generouſly gave me a bank note, which he requeſted me to apply to his immediate relief in ſuch a manner as would leaſt wound his delicacy; and promiſed that the firſt vacancy he ſhould be provided for: but when the vacancy happened, of which I had the earlieſt intelligence, he told me with evident compunction and diſtreſs, "that he COULD NOT "POSSIBLY fulfil his promiſe, for that a very "great man had recommended one of his do-"meſtics, whoſe ſollicitation for that reaſon it "was NOT IN HIS POWER to refuſe." This gentleman, therefore, had alſo profeſſed himſelf a machine; and, indeed, he appears to have been no leſs the inſtrument of ambition, than Mr. Traffic of avarice.

Mr. Gay, the wit, beſides that he has very much the air of a free agent, is a man of deep penetration, great delicacy, and ſtrong com-

paſſion:

paſſion: but in direct oppoſition to all theſe great and good qualities, he is continually entangled in difficulties, and precipitated not only into indecency and unkindneſs, but impiety, by his love of ridicule. I remembered, that I had lately expoſtulated with him about this ſtrange perverſion of his abilities in theſe terms: "Dear "Charles, it amazes me that you ſhould rather "affect the character of a merry fellow, than a "wiſe man; that you ſhould mortify a friend, "whom you not only love but eſteem; wan-"tonly mangle a character which you reverence, "betray a ſecret, violate truth, and ſport with "the doctrines and the practice of a religion "which you believe, merely for the pleaſure of "being laughed at." I remember too, that when he had heard me out, he ſhrugged up his ſhoulders, and greatly extending the longitudinal dimenſions of his countenance, "All this," ſaid he, "is very true; but if I was to be hanged "I COULD NOT HELP IT." Here was another declaration in favour of fatality. Poor GAY profeſſes himſelf a ſlave rather to vanity than to vice, and patiently ſubmits to the moſt ridiculous drudgery without one ſtruggle for freedom.

OF the lady I am unwilling to ſpeak with equal plainneſs; but I hope MYRTILLA will allow me to plead an IRRESISTIBLE IMPULSE, when ſhe reflects, that I have heard her lament

that

that ſhe is herſelf urged by an IRRESISTIBLE IMPULSE to PLAY. I remembered, that I had, at the requeſt of my friend, taken an opportunity when we were alone, indirectly to repreſent the pernicious conſequences of indulging ſo prepoſterous an inclination. She perceived my deſign; and immediately accuſed herſelf with an honeſt ſenſibility that burſt into tears: but at the ſame time told me, "that ſhe was NO MORE "ABLE to refrain from CARDS than to FLY:" and a few nights afterwards I obſerved her chairmen waiting at the door of a great lady, who ſeldom ſees company but on a Sunday, and then has always the happineſs of engaging a brilliant aſſembly at cards.

AFTER I had recollected theſe incidents, I looked with leſs contempt upon our NECESSITARIAN; and, to confeſs a truth, with leſs eſteem upon his preſent opponents. I took for granted, that this gentleman's opinion proceeded from a conſciouſneſs, that he was himſelf the ſlave of ſome or all of theſe vices and follies; and that he was prompted by ſomething like benevolence, to communicate to others a diſcovery, by which alone he had been able to quiet his own mind, and to regard himſelf rather as an object of pity than contempt. And indeed no man, without great incongruity, can affirm that he has powers which he does not exert, when to exert them is

evidently his higheſt intereſt; nor ſhould he be permitted to arrogate the dignity of a free agent, who has once profeſſed himſelf to be the mere inſtrument of neceſſity.

WHILE I was making theſe reflections, the huſband of MYRTILLA came in; and to atone for any diſhonour, which cuſtom or prejudice may ſuppoſe to be reflected upon him by the unhappy FATALITY of his wife, I ſhall refer to him as an inconteſtible proof, that though there are ſome who have ſold themſelves to do evil, and become the bondmen of iniquity, yet there are others who preſerve the birthright of beings that are placed but a little lower than the angels; and who may without reproach deny the doctrine of neceſſity, by which they are degraded to an equality with brutes that periſh. I acknowledge, indeed, that my friend has motives from which he acts; but his motives receive their force from reaſon illuminated by REVELATION, and conſcience invigorated by hope. I acknowledge too, that he is under ſubjection to a maſter; but let it be remembered, that it is to HIM only, "whoſe ſervice is perfect freedom."

NUMB. 43. TUESDAY, *April* 3, 1753.

Mobilitate viget——— VIRG.

Its life is motion.

To the ADVENTURER.

SIR, *March* 12, 1753.

THE adulteration of the copper-coin, as it is highly pernicious to trade in general, ſo it more immediately affects the itinerant branches of it. Among theſe, at preſent, are to be found the only circulators of baſe metal; and, perhaps, the only dealers, who are obliged to take in payment ſuch counterfeits, as will find a currency no where elſe: and yet they are not allowed to raiſe the price of their commodities, though they are abridged of ſo conſiderable a portion of their profits.

A TYBURN execution, a duel, a moſt terrible fire, or a horrid barbarous bloody cruel and inhuman murder, was wont to bring in vaſt revenues to the lower claſs of pamphleteers, who get their livelihood by vending theſe diurnal records publicly in the ſtreets: but ſince half-pence have been valued at no more than five-pence the pound weight, theſe occaſional pieces will hardly anſwer the expences of printing and paper;

per; and the ſervant maid, who uſed to indulge her taſte for polite literature, by purchaſing fifty new playhouſe-ſongs, or a whole poetical ſheet of the Yorkſhire garland or Glouceſterſhire tragedy, for a halfpenny, can now ſcarcely procure more than one ſingle ſlip of I love Sue, or the Lovier's complaint.

It is alſo obſervable, that the park no longer echoes with the ſhill cry of "Toothpicks! Take "you ſix, your honour, for a halfpenny," as it did when half-pence were half-pence worth. The vender contents herſelf with ſilently preſenting her little portable ſhop; and guards againſt the rapacity of the buyer, by exhibiting a very ſmall parcel of her wares.

But the greateſt ſufferers are undoubtedly the numerous fraternity of beggers; for, as things are circumſtanced, it would be almoſt as profitable to work as to beg, were it not that many more are now induced to deal out their charity in what is of no other uſe to themſelves, in the hope of receiving ſeven-fold in return. Indeed, ſince the uſual donation has been ſo much leſſened in its value, the beggers have been obſerved to be more vociferous and importunate. One of theſe orators, who takes his ſtand at Spring-gardens, now enforces his piteous complaint, with "Good Chriſtians, one GOOD "half-penny to the ſtone-blind;" and another,

who tells you he has loſt the uſe of his precious limbs, addreſſes your compaſſion by ſhewing a bad half-penny, and declaring that he is ready to periſh with hunger, having tried it in vain at twenty-three places to buy a bit of bread. Farthings, we are told, were formerly called in by the beggers, as they threatened the ruin of their community. I ſhould not wonder, therefore, if this public ſpirited people were alſo to put a ſtop to the circulation of bad half-pence, by melting them down from time to time as they come into their hands. The experiment is worth making; and I am aſſured, that, for ſome end or other, orders will be iſſued out from the king of the beggers, to bring all their adulterated copper to their mint in the Borough, or their foundery in Moorfields.

I WAS led to the conſideration of this ſubject by ſome half-pence I had juſt received in change; among which one in particular attracted my regard, that ſeemed once to have borne the profile of King William, now ſcarcely viſible, as it was very much battered, and beſides other marks of ill uſage had a hole through the middle. As it happened to be the evening of a day of ſome fatigue, my reflexions did not much interrupt my propenſity to ſleep, and I inſenſibly fell into a kind of half-ſlumber; when to imagination the half-penny, which then lay before me upon the table,

table, erected itſelf upon its rim, and from the royal lips ſtamped on its ſurface articulately uttered the following narration.

" SIR! I ſhall not pretend to conceal from " you the illegitimacy of my birth, or the baſe- " neſs of my extraction: and though I ſeem to " bear the venerable marks of old age, I re- " ceived my being at Birmingham not ſix months " ago. From thence I was tranſported, with " many of my brethren of different dates, cha- " racters, and configurations, to a Jew-pedlar " in Dukes-place, who paid for us in ſpecie " ſcarce a fifth part of our nominal and extrinſic " value. We were ſoon after ſeparately diſ- " poſed of, at a more moderate profit, to coffee- " houſes, chop-houſes, chandler-ſhops and gin- " ſhops.

" I HAD not been long in the world, before " an ingenious tranſmuter of metals laid violent " hands on me; and obſerving my thin ſhape " and flat ſurface, by the help of a little quick- " ſilver exalted me into a ſhilling. Uſe, how- " ever, ſoon degraded me again to my native " low ſtation; and I unfortunately fell into the " poſſeſſion of an urchin juſt breeched, who re- " ceived me as a Chriſtmas-box of his god- " mother.

" A LOVE of money is ridiculouſly inſtilled " into children ſo early, that before they can

" poſſibly

" poſſibly comprehend the uſe of it, they con-
" ſider it as of great value: I loſt, therefore,
" the very eſſence of my being, in the cuſtody of
" this hopeful diſciple of avarice and folly; and
" was kept only to be looked at and admired:
" but a bigger boy after a while ſnatched me
" from him, and releaſed me from my confine-
" ment.

" I NOW underwent various hardſhips among
" his play-fellows, and was kicked about, huſtled,
" toſſed up, and chucked into holes; which
" very much battered and impaired me: but I
" ſuffered moſt by the pegging of tops, the marks
" of which I have borne about me to this day.
" I was in this ſtate the unwitting cauſe of rapa-
" city, ſtrife, envy, rancour, malice and revenge,
" among the little apes of mankind; and be-
" came the object and the nurſe of thoſe paſſions
" which diſgrace human nature, while I ap-
" peared only to engage children in innocent
" paſtimes. At length I was diſmiſſed from
" their ſervice, by a throw with a barrow-wo-
" man for an orange.

" FROM her it is natural to conclude, I poſted
" to the gin-ſhop; where, indeed, it is probable
" I ſhould have immediately gone, if her huſ-
" band, a foot-ſoldier, had not wreſted me from
" her, at the expence of a bloody noſe, black
" eye, ſcratched face, and torn regimentals. By
" him

" him I was carried to the Mall in St. James's " Park; where — I am aſhamed to tell how I " parted from him — Let it ſuffice, that I was " ſoon after ſafely depoſited in a night-cellar.

" FROM hence I got into the coat-pocket of " a BLOOD, and remained there with ſeveral of " my brethren for ſome days unnoticed. But " one evening, as he was reeling home from " the tavern, he jirked a whole handful of us " through a ſaſh-window into the dining-room " of a tradeſman, who he remembered had been " ſo unmannerly to him the day before, as to de- " ſire payment of his bill. We repoſed in ſoft " eaſe on a fine Turkey carpet till the next " morning, when the maid ſwept us up; and " ſome of us were allotted to purchaſe tea, ſome " to buy ſnuff, and I myſelf was immediately " trucked away at the door for the Sweetheart's " Delight.

" IT is not my deſign to enumerate every little " accident that has befallen me, or to dwell " upon trivial and indifferent circumſtances, as " is the practice of thoſe important egotiſts, who " write narratives, memoirs, and travels. As " uſeleſs to the community as my ſingle ſelf may " appear to be, I have been the inſtrument of " much good and evil in the intercourſe of man- " kind: I have contributed no ſmall ſum to the " revenues of the crown, by my ſhare in each

" news

" news paper; and in the conſumption of to-
" bacco, ſpirituous liquors, and other taxable
" commodities. If I have encouraged debauch-
" ery, or ſupported extravagance; I have alſo
" rewarded the labours of induſtry, and relieved
" the neceſſities of indigence. The poor ac-
" knowledge me as their conſtant friend; and
" the rich, though they affect to ſlight me, and
" treat me with contempt, are often reduced by
" their follies to diſtreſſes which it is even in my
" power to relieve.

" THE preſent exact ſcrutiny into our conſti-
" tution has, indeed, very much obſtructed and
" embarraſſed my travels; though I could not
" but rejoice in my condition laſt Tueſday, as
" I was debarred having any ſhare in maiming
" bruiſing and deſtroying the innocent victims
" of vulgar barbarity: I was happy in being
" confined to the mock-encounters with feathers
" and ſtuffed leather; a childiſh ſport, rightly
" calculated to initiate tender minds in arts of
" cruelty, and prepare them for the exerciſe of
" inhumanity on helpleſs animals!

" I SHALL conclude, Sir, with informing you
" by what means I came to you in the condi-
" tion you ſee. A CHOICE SPIRIT, a member
" of the Kill-Care Club, broke a link-boy's
" pate with me laſt night, as a reward for light-
" ing him acroſs the kennel. The lad waſted

" half

" half his tar-flambeau in looking for me; but " I eſcaped his ſearch, being lodged ſnugly " againſt a poſt. This morning a pariſh girl " picked me up, and carried me with raptures " to the next baker's ſhop to purchaſe a roll. " The maſter, who was church-warden, ex- " amined me with great attention, and then " gruffly threatning her with Bridewell for put- " ting-off bad-money, knocked a nail through " my middle, and faſtened me to the counter: " but the moment the poor hungry child was " gone, he whipt me up again, and ſending me " away with others in 'change to the next cuſ- " tomer, gave me this opportunity of relating my " adventures to you."

When I awaked, I found myſelf ſo much invigorated by my nap, that I immediately wrote down the ſtrange ſtory which I had juſt heard; and as it is not totally deſtitute of uſe and entertainment, I have ſent it to you, that by means of your paper it may be communicated to the public.

A I am, SIR,

Your humble Servant,

TIM. TURNPENNY.

NUMB. 44. SATURDAY, *April* 7, 1753.

Arcanum neque tu ſcrutaberis ullius unquam;
Commiſſumque teges, et vino tortus, et irâ. HOR.

Strive not
Your patron's boſom to explore;
And let not wine or anger wreſt
Th' intruſted ſecret from your breaſt.
FRANCIS.

I OWE the following paper to an unknown correſpondent, who ſent it to Mr. Payne a few days ago, directed to the ADVENTURER. As I have no objection to the general principles upon which it is written, I have taken the firſt opportunity to communicate it to the public: the ſubject is unqueſtionably of great importance; and as I think it is far from being exhauſted, it may poſſibly produce another lucubration.

AMONGST all the beauties and excellencies of the ancient writers, of which I profeſs myſelf an admirer, there are none which ſtrike me with more veneration, than the precepts they have delivered to us for our conduct in ſociety. The fables of the poets, and the narrations of the hiſtorians, amaze and delight us with their reſpective qualifications: but we feel

feel ourſelves particularly concerned, when a moral virtue, or a ſocial obligation is ſet before us, the practice of which is our indiſpenſable duty: and, perhaps, we are more ready to obſerve theſe inſtructions, or at leaſt acquieſce ſooner in the propriety of them, as the authority of the teacher is unqueſtionable, the addreſs not particularly confined or levelled, and the cenſure conſequently leſs dogmatical.

Of all the virtues which the antients poſſeſſed, the zeal and fidelity of their friendſhips appear to me as the higheſt diſtinctions of their characters. Private perſons, and particular affinities amongſt them, have been long celebrated and admired: and if we examine their conduct as companions, we ſhall find, that the rites of their religion were not more ſacred, more ſtrongly ratified, or more ſeverely preſerved, than their laws of ſociety.

The table of friendſhip, and the altar of ſacrifice, were equally incontaminated: the myſteries of Bacchus were enveloped with as many leaves as thoſe of Ceres; and the profanation of either deity, excluded the offenders from the aſſemblies of men: the revealer was judged accurſed, and impiety was thought to accompany his ſteps.

Without inveighing againſt the practice of the preſent times, or comparing it with that of the

the paſt, I ſhall only remark, that if we cannot meet together upon the honeſt principles of ſocial beings, there is reaſon to fear, that we are placed in the moſt unfortunate and lamentable Æra ſince the creation of mankind. It is not the increaſe of vices inſeparable from humanity that alarms us, the riots of the licentious, or the outrages of the profligate; but it is the abſence of that integrity, the neglect of that virtue, the contempt of that honour, which by connecting individuals formed ſociety, and without which ſociety can no longer ſubſiſt.

Few men are calculated for that cloſe connection, which we diſtinguiſh by the appellation of friendſhip; and we well know the difference between a friend and an acquaintance: the acquaintance is in a poſt of progreſſion; and after having paſſed through a courſe of proper experience, and given ſufficient evidence of his merit, takes a new title, and ranks himſelf higher. He muſt now be conſidered as in a place of conſequence; in which all the ornaments of our nature are neceſſary to ſupport him. But the great requiſites, thoſe without which all others are uſeleſs, are fidelity and taciturnity. He muſt not only be ſuperior to loquacious imbecility, he muſt be well able to repreſs the attacks of curioſity, and to reſiſt thoſe powerful engines that will be employed againſt him, wine and reſentment.

Such

Such are the powers that he muſt conſtantly exert, after a truſt is repoſed in him: and that he may not overload himſelf, let him not add to his charge, by his own enquiries; let it be a devolved, not an acquired commiſſion. Thus accoutred,

—— *Sub iiſdem*
Sit trabibus, fragilemque mecum
Solvat Phaſelon.

—— They, who myſteries reveal,
Beneath my roof ſhall never live,
Shall never hoiſt with me the doubtful ſail.
FRANCIS.

THERE are as few inſtigations in this country to a breach of confidence, as ſincerity can rejoice under. The betrayer is for ever ſhut out from the ways of men, and his diſcoveries are deemed the effects of malice. We wiſely imagine, he muſt be actuated by other motives than the promulgation of truth; and we receive his evidence, however we may uſe it, with contempt. Political exigencies may require a ready reception of ſuch private advices: but though the neceſſities of government admit the intelligence, the wiſdom of it but barely encourages the intelligencer. There is no name ſo odious to us, as that of an Informer. The very alarm

in our ſtreets at the approach of one, is a ſufficient proof of the general abhorrence of this character.

SINCE theſe are the conſequential conditions upon which men acquire this denomination, it may be aſked, what are the inducements to the treachery. I do not ſuppoſe it always proceeds from the badneſs of the mind; and indeed I think it is impoſſible that it ſhould: weakneſs diſcovers, what malignity propagates; 'till at laſt, confirmation is required, with all the ſolemnity of proof, from the firſt author of the report; who only deſigned to gratify his own loquacity, or the importunity of his companion. An idle vanity inclines us to enumerate our parties of mirth and friendſhip; and we believe our importance is increaſed, by a recapitulation of the diſcourſe, of which we were ſuch diſtinguiſhed ſharers: and to ſhew that we were eſteemed fit to be entruſted with affairs of great concern and privacy, we notably give in our detail of them.

THERE is, beſides, a very general inclination amongſt us to hear a ſecret, to whomſoever it relates, known or unknown to us, of whatever import, ſerious or trifling, ſo it be but a ſecret: the delight of telling it, and of hearing it, are nearly proportionate and equal. The poſſeſſor of the valuable treaſure, appears indeed rather to

have

have the advantage; and he ſeems to claim his ſuperiority. I have diſcovered at once in a large company, by an air and deportment that is aſſumed upon ſuch occaſions, who it is that is conſcious of this happy charge: he appears reſtleſs and full of doubt for a conſiderable time; has frequent conſultations with himſelf, like a bee undetermined where to ſettle in a variety of ſweets; 'till at laſt, one happy ear attracts him more forcibly than the reſt, and there he fixes, "ſtealing and giving odours."

In a little time it becomes a matter of great amazement, that the whole town is as well acquainted with the ſtory, as the two who were ſo buſily engaged; and the conſternation is greater, as each reporter is confident, that he only communicated it to one perſon. "A report," ſays Strada, "thus tranſmitted from one to one, is "like a drop of water at the top of a houſe; it "deſcends but from tile to tile, yet at laſt makes "its way to the guttur, and then is involved in "the general ſtream." And if I may add to the compariſon, the drop of water, after its progreſs through all the channels of the ſtreets, is not more contaminated with filth and dirt, than a ſimple ſtory, after it has paſſed through the mouths of a few modern tale-bearers.

NUMB. 45. TUESDAY, *April* 10, 1753.

Nulla fides regni ſociis, omniſque poteſtas
Impatiens conſortis erit. LUCAN.

No faith of partnerſhip dominion owns;
Still diſcord hovers o'er divided thrones.

IT is well known, that many things appear plauſible in ſpeculation, which can never be reduced to practice; and that of the numberleſs projects that have flattered mankind with theoretical ſpeciouſneſs, few have ſerved any other purpoſe than to ſhew the ingenuity of their contrivers. A voyage to the moon, however romantic and abſurd the ſcheme may now appear, ſince the properties of air have been better underſtood, ſeemed highly probable to many of the aſpiring wits in the laſt century, who began to doat upon their gloſſy plumes, and fluttered with impatience for the hour of their departure:

——— *Pereant veſtigia mille*
Ante fugam, abſentemque ferit gravis ungula campum.

Hills, vales, and floods appear already croſt;
And, e'er he ſtarts, a thouſand ſteps are loſt.
POPE.

AMONG

AMONG the fallacies which only experience can detect, there are ſome of which ſcarcely experience itſelf can deſtroy the influence; ſome which, by a captivating ſhew of indubitable certainty, are perpetually gaining upon the human mind; and which, though every trial ends in diſappointment, obtain new credit as the ſenſe of miſcarriage wears gradually away, perſuade us to try again what we have tried already, and expoſe us by the ſame failure to double vexation.

OF this tempting, this deluſive kind, is the expectation of great performances by confederated ſtrength. The ſpeculatiſt, when he has carefully obſerved how much may be performed by a ſingle hand, calculates by a very eaſy operation the force of thouſands, and goes on accumulating power till reſiſtance vaniſhes before it; then rejoices in the ſucceſs of his new ſcheme, and wonders at the folly or idleneſs of former ages, who have lived in want of what might ſo readily be procured, and ſuffered themſelves to be debarred from happineſs by obſtacles which one united effort would have ſo eaſily ſurmounted.

BUT this gigantic phantom of collective power vaniſhes at once into air and emptineſs, at the firſt attempt to put it into action. The different apprehenſions, the diſcordant paſſions, the jarring

intereſts of men, will ſcarcely permit that many ſhould unite in one undertaking.

Of a great and complicated deſign, ſome will never be brought to diſcern the end; and of the ſeveral means by which it may be accompliſhed, the choice will be a perpetual ſubject of debate, as every man is ſwayed in his determination by his own knowledge or convenience. In a long ſeries of action, ſome will languiſh with fatigue, and ſome be drawn off by preſent gratifications; ſome will loiter becauſe others labour, and ſome will ceaſe to labour becauſe others loiter: and if once they come within proſpect of ſucceſs and profit, ſome will be greedy and others envious; ſome will undertake more than they can perform, to enlarge their claims of advantage; ſome will perform leſs than they undertake, leſt their labours ſhould turn chiefly to the benefit of others.

The hiſtory of mankind informs us, that a ſingle power is very ſeldom broken by a confederacy. States of different intereſts, and aſpects malevolent to each other, may be united for a time by common diſtreſs; and in the ardour of ſelf-preſervation fall unanimouſly upon an enemy, by whom they are all equally endangered. But if their firſt attack can be withſtood, time will never fail to diſſolve their union: ſucceſs and miſcarriage will be equally deſtructive: after the conqueſt

conqueſt of a province, they will quarrel in the diviſion; after the loſs of a battle, all will be endeavouring to ſecure themſelves by abandoning the reſt.

FROM the impoſſibility of confining numbers to the conſtant and uniform proſecution of a common intereſt, ariſes the difficulty of ſecuring ſubjects againſt the incroachment of governors. Power is always gradually ſtealing away from the many to the few, becauſe the few are more vigilant and conſiſtent; it ſtill contracts to a ſmaller number, till in time it centers in a ſingle perſon.

THUS all the forms of government inſtituted among mankind, perpetually tend towards monarchy; and power, however diffuſed through the whole community, is by negligence or corruption, commotion or diſtreſs, repoſed at laſt in the chief magiſtrate.

"THERE never appear," ſays SWIFT, "more "than five or ſix men of genius in an age; but "if they were united, the world could not ſtand "before them." It is happy, therefore, for mankind, that of this union there is no probability. As men take in a wider compaſs of intellectual ſurvey, they are more likely to chuſe different objects of perſuit; as they ſee more ways to the ſame end, they will be leſs eaſily perſuaded to travel together; as each is better qualified to form an independent ſcheme of pri-

vate greatneſs, he will reject with greater obſtinacy the project of another; as each is more able to diſtinguiſh himſelf as the head of a party, he will leſs readily be made a follower or an aſſociate.

The reigning philoſophy informs us, that the vaſt bodies which conſtitute the univerſe, are regulated in their progreſs through the etherial ſpaces, by the perpetual agency of contrary forces; by one of which they are reſtrained from deſerting their orbits, and loſing themſelves in the immenſity of heaven; and held off by the other from ruſhing together, and cluſtering round their centre with everlaſting coheſion.

The ſame contrariety of impulſe may be perhaps diſcovered in the motions of men: we are formed for ſociety, not for combination; we are equally unqualified to live in a cloſe connection with our fellow beings, and in total ſeparation from them; we are attracted towards each other by general ſympathy, but kept back from contact by private intereſts.

Some philoſophers have been fooliſh enough to imagine, that improvements might be made in the ſyſtem of the univerſe, by a different arrangement of the orbs of heaven; and politicians, equally ignorant and equally preſumptuous, may eaſily be led to ſuppoſe, that the happineſs of our world would be promoted by a different tendency of the human mind. It appears, indeed,

to

to a ſlight and ſuperficial obſerver, that many things impracticable in our preſent ſtate, might be eaſily effected, if mankind were better diſpoſed to union and co-operation: but a little reflection will diſcover, that if confederacies were eaſily formed, they would loſe their efficacy, ſince numbers would be oppoſed to numbers, and unanimity to unanimity; and inſtead of the preſent petty competitions of individuals or ſingle families, multitudes would be ſupplanting multitudes, and thouſands plotting againſt thouſands.

THERE is no claſs of the human ſpecies, of which the union ſeems to have been more expected, than of the learned: the reſt of the world have almoſt always agreed, to ſhut ſcholars up together in colleges and cloiſters; ſurely not without hope, that they would look for that happineſs in concord, which they were debarred from finding in variety; and that ſuch conjunctions of intellect would recompenſe the munificence of founders and patrons, by performances above the reach of any ſingle mind.

BUT DISCORD, who found means to roll her apple into the banquetting chamber of the Goddeſſes, has had the addreſs to ſcatter her laurels in the ſeminaires of learning. The friendſhip of ſtudents and of beauties is for the moſt part equally ſincere, and equally durable: as both depend for happineſs on the regard of others, on that of

which the value ariſes merely from compariſon, they are both expoſed to perpetual jealouſies, and both inceſſantly employed in ſchemes to intercept the praiſes of each other.

I AM, however, far from intending to inculcate, that this confinement of the ſtudious to ſtudious companions, has been wholly without advantage to the public: neighbourhood, where it does not conciliate friendſhip, incites competition; and he that would contentedly reſt in a lower degree of excellence, where he had no rival to dread, will be urged by his impatience of inferiority to inceſſant endeavours after great attainments.

THESE ſtimulations of honeſt rivalry, are, perhaps, the chief effects of academies and ſocieties; for whatever be the bulk of their joint labours, every ſingle piece is always the production of an individual, that owes nothing to his collegues but the contagion of diligence, a reſolution to write becauſe the reſt are writing, and the ſcorn of obſcurity while the reſt are illuſtrious.

T

NUMB. 46. SATURDAY, *April* 14, 1753.

Μισῶ μνήμονα Συμπότην. PROV. Gr

Far from my table be the tell-tale gueſt.

IT has been remarked, that men are generally kind in proportion as they are happy; and it is ſaid even of the devil, that he is good humoured when he is pleaſed. Every act, therefore, by which another is injured, from whatever motive, contracts more guilt and expreſſes greater malignity, if it is committed in thoſe ſeaſons which are ſet apart to pleaſantry and good humour, and brightened with enjoyments peculiar to rational and ſocial beings.

DETRACTION is among thoſe vices, which the moſt languid virtue has ſufficient force to prevent; becauſe, by detraction, that is not gained which is taken away: "he, who filches from me my "good name," ſays SHAKESPEARE, "enriches "not himſelf, but makes me poor indeed:" as nothing, therefore, degrades human nature more than detraction, nothing more diſgraces converſation. The detractor, as he is the loweſt moral character, reflects greater diſhonour upon his company, than the hangman; and he, whoſe diſpoſition is a ſcandal to his ſpecies, ſhould be more

more diligently avoided, than he who is ſcandalous only by his office.

But for this practice, however vile, ſome have dared to apologize, by contending, that the report, by which they injured an abſent character, was true: this, however, amounts to no more, than that they have not complicated malice with falſhood, and that there is ſome difference between detraction and ſlander. To relate all the ill that is true of the beſt man in the world, would probably render him the object of ſuſpicion and diſtruſt; and if this practice was univerſal, mutual confidence and eſteem, the comforts of ſociety, and the endearments of friendſhip, would be at an end.

There is ſomething unſpeakably more hateful in thoſe ſpecies of villainy by which the law is evaded, than in thoſe by which it is violated and defied. Courage has ſometimes preſerved rapacity from abhorrence, as beauty has been thought to apologize for proſtitution; but the injuſtice of cowardice is univerſally abhorred, and like the leudneſs of deformity has no advocate. Thus hateful are the wretches who detract with caution; and while they perpetrate the wrong, are ſollicitous to avoid the reproach: they do not ſay, that Chloé forfeited her honour to Lyſander; but they ſay, that ſuch a report has been ſpread they know not how true. Thoſe who propagate

theſe reports, frequently invent them; and it is no breach of charity to ſuppoſe this to be always the caſe; becauſe no man who ſpreads detraction, would have ſcrupled to produce it; and he who ſhould diffuſe poiſon in a brook, would ſcarce be acquitted of a malicious deſign, though he ſhould allege, that he received it of another who is doing the ſame elſewhere.

WHATEVER is incompatible with the higheſt dignity of our nature, ſhould indeed be excluded from our converſation: as companions, not only that which we owe to ourſelves but to others, is required of us; and they who can indulge any vice in the preſence of each other, are become obdurate in guilt and inſenſible to infamy.

REVERENCE THY SELF, is one of the ſublime precepts of that amiable philoſopher, whoſe humanity alone was an inconteſtible proof of the dignity of his mind. PYTHAGORAS, in his idea of virtue, comprehended intellectual purity; and he ſuppoſed, that by him who reverenced himſelf, thoſe thoughts would be ſuppreſſed by which a being capable of virtue is degraded: this divine precept evidently preſuppoſes a reverence of others, by which men are reſtrained from more groſs immoralities; and with which he hoped a reverence of ſelf would alſo co-operate as an auxiliary motive.

THE

The great duke of Marlborough, who was perhaps the moſt accompliſhed gentleman of his age, would never ſuffer any approaches to obſcenity in his preſence; and it was ſaid by the late lord Cobham, that he did not reprove it as an immorality in the ſpeaker, but reſented it as an indignity to himſelf: and it is evident, that to ſpeak evil of the abſent, to utter leudneſs, blaſphemy, or treaſon, muſt degrade not only him who ſpeaks, but thoſe who hear; for ſurely that dignity of character which a man ought always to ſuſtain, is in danger, when he is made the confident of treachery, detraction, impiety, or luſt: for he, who in converſation diſplays his own vices, imputes them; as he who boaſts to another of a robbery, preſuppoſes that he is a thief.

It ſhould be a general rule, never to utter any thing in converſation which would juſtly diſhonour us if it ſhould be reported to the world: if this rule could be always kept, we ſhould be ſecure in our own innocence againſt the craft of knaves and paraſites, the ſtratagems of cunning, and the vigilance of envy.

But after all the bounty of nature, and all the labour of virtue, many imperfections will be ſtill diſcerned in human beings, even by thoſe who do not ſee with all the perſpicacity of human wiſdom: and he is guilty of the moſt aggravated detraction, who reports the weakneſs of a good

mind

mind diſcovered in an unguarded hour; ſomething which is rather the effect of negligence, than deſign; rather a folly, than a fault; a ſally of vanity, rather than an eruption of malevolence. It has, therefore, been a maxim inviolably ſacred among good men, never to diſcloſe the ſecrets of private converſation; a maxim, which though it ſeems to ariſe from the breach of ſome other, does yet imply that general rectitude, which is produced by a conſciouſneſs of virtuous dignity, and a regard to that reverence which is due to ourſelves and others: for to conceal any immoral purpoſe, which to diſcloſe is to diſappoint; any crime, which to hide is to countenance; or any character, which to avoid is to be ſafe; as it is incompatible with virtue, and injurious to ſociety, can be a law only among thoſe who are enemies to both.

AMONG ſuch, indeed, it is a law which there is ſome degree of obligation to fulfil; and the ſecrets even of their converſation are, perhaps, ſeldom diſcloſed, without an aggravation of their guilt: it is the intereſt of ſociety, that the veil of taciturnity ſhould be drawn over the myſteries of drunkenneſs and leudneſs; and to hide even the machinations of envy, ambition, or revenge, if they happen to mingle in theſe Orgies among the rites of Bacchus, ſeems to be the duty of the initiated, though not of the prophane.

If he who has aſſociated with robbers, who has repoſed and accepted a truſt, and whoſe guilt is a pledge of his fidelity, ſhould betray his aſſociates for hire; if he is urged to ſecure himſelf, by the anxiety of ſuſpicion, or the terrors of cowardice, or to puniſh others by the importunity of reſentment and revenge; though the public receives benefit from his conduct, and may think it expedient to reward him, yet he has only added to every other ſpecies of guilt, that of treachery to his friends: he has demonſtrated, that he is ſo deſtitute of virtue, as not to poſſeſs even thoſe vices which reſemble it; and that he ought to be cut off as totally unfit for human ſociety, but that, as poiſon is an antidote to poiſon, his crimes are a ſecurity againſt the crimes of others.

It is, however, true, that if ſuch an offender is ſtung with remorſe, if he feels the force of higher obligations than thoſe of an iniquitous compact, and if urged by a deſire to atone for the injury which he has done to ſociety, he gives in his information, and delivers up his aſſociates, with whatever reluctance, to the laws; by this ſacrifice he ratifies his repentance, he becomes again the friend of his country, and deſerves not only protection but eſteem: for the ſame action may be either virtuous or vicious, and may deſerve either honour or infamy, as it may be performed

formed upon different principles; and indeed, no action can be morally claſſed or eſtimated, without ſome knowledge of the motive by which it is produced.

But as there is ſeldom any other clue to the motives of particular actions, than the general tenor of his life by whom they are performed; and as the lives of thoſe who ſerve their country by bringing its enemies to puniſhment, are commonly flagitious in the higheſt degree; the ideas of this ſervice and the moſt ſordid villainy are ſo connected, that they always recur together: if only this part of a character is known, we immediately infer that the whole is infamous; and it is, therefore, no wonder, that the name by which it is expreſſed, eſpecially when it is uſed to denominate a profeſſion, ſhould be odious; or that a good man ſhould not always have ſufficient fortitude, to ſtrike away the maſk of diſſimulation, and direct the ſword of juſtice.

But whatever may be thought of thoſe, who diſcharge their obligations to the public by treachery to their companions; it cannot be pretended, that he, to whom an immoral deſign is communicated by inadvertence or miſtake, is under any private obligation to conceal it: the charge which devolves upon him, he muſt inſtantly renounce; for while he heſitates, his virtue is ſuſpended: and he who communicates

ſuch

ſuch deſign to another, not by inadvertence or miſtake, but upon preſumption of concurrence, commits an outrage upon his honour and defies his reſentment.

Let none, therefore, be encouraged to prophane the rites of converſation, much leſs of friendſhip, by ſuppoſing there is any law, which ought to reſtrain the indignation of virtue, or deter repentance from reparation.

Numb. 47. Tuesday, *April* 17, 1753.

——————— *Multi*
Committunt eadem diverſo crimina fato;
Ille crucem pretium ſceleris tulit, hic diadema.
Juv.

——————— Ev'ry age relates,
That equal crimes unequal fates have found;
And whilſt one villain ſwings another's crown'd.
Creech.

Man, though as a rational being he has thought fit to ſtile himſelf the lord of the creation, is yet frequently the voluntary ſlave of prejudice and cuſtom; the moſt general opinions are often abſurd, and the prevailing principles of action ridiculous.

It

It may, however, be allowed, that if in theſe inſtances reaſon always appeared to be overborne by the importunity of appetite; if the future was ſacrificed to the preſent, and hope renounced only for poſſeſſion; there would not be much cauſe for wonder: but that man ſhould draw abſurd concluſions, contrary to his immediate intereſt; that he ſhould even at the riſque of life, gratify thoſe vices in ſome, which in others he puniſhes with a gibbet or a wheel, is in the higheſt degree aſtoniſhing; and is ſuch an inſtance of the weakneſs of our reaſon, and the fallibility of our judgment, as ſhould incline us to accept with gratitude of that guidance which is from ABOVE.

But if it is ſtrange, that one man has been immortalized as a God, and another put to death as a felon, for actions which have the ſame motive and the ſame tendency, merely becauſe they were circumſtantially different; it is yet more ſtrange, that this difference has always been ſuch as increaſes the abſurdity; and that the action which expoſes a man to infamy and death, wants only greater aggravation of guilt, and more extenſive and pernicious effects, to render him the object of veneration and applauſe.

Bagshot, the robber, having loſt the booty of a week among his aſſociates at hazard, loaded his piſtols, mounted his horſe, and took the

Kentiſh

Kentiſh road, with a reſolution not to return till he had recruited his purſe. Within a few miles of London, juſt as he heard a village clock ſtrike nine, he met two gentlemen in a poſt-chaiſe which he ſtopped. One of the gentlemen immediately preſented a piſtol, and at the ſame time a ſervant rode up armed with a blunderbuſs. The robber, perceiving that he ſhould be vigorouſly oppoſed, turned off from the chaiſe and diſcharged a piſtol at the ſervant, who inſtantly fell dead from his horſe. The gentlemen had now leaped from the chaiſe: but the foremoſt receiving a blow on his head with the ſtock of the piſtol that had been juſt fired, reeled back a few paces: the other having fired at the murderer without ſucceſs, attempted to diſmount him and ſucceeded; but while they were grappling with each other, the villain drew a knife, and ſtabbed his antagoniſt to the heart. He then, with the calm intrepidity of a hero who is familiar with danger, proceeded to riſle the pockets of the dead; and the ſurvivor having recovered from the blow, and being imperiouſly commanded to deliver, was now obliged to comply. When the victor had thus obtained the pecuniary reward of his proweſs, he determined to loſe no part of the glory which as a conqueror was now in his power: turning, therefore, to the unhappy gentleman, whom he had

had plundered, he condeſcended to inſult him with the applauſe of conſcious ſuperiority; he told him, that he had never robbed any perſons who behaved better; and as a tribute due to the merit of the dead, and a token of his eſteem for the living, he generouſly threw him back a ſhilling to prevent his being ſtopped at the turnpike.

He now remounted his horſe, and ſet off towards London: but at the turnpike, a coach that was paying the toll obſtructed his way; and by the light of the flambeau that was behind it, he diſcovered that his coat was much ſtained with blood: this diſcovery threw him into ſuch confuſion, that he attempted to ruſh by; he was however prevented; and his appearance giving great reaſon to ſuſpect his motive, he was ſeized and detained.

In the coach were two ladies, and a little boy about five years old. The ladies were greatly alarmed, when they heard that a perſon was taken who was ſuppoſed to have juſt committed a robbery and a murder: they aſked many queſtions with great eagerneſs; but their enquiries were little regarded, till a gentleman rode up, who ſeeing their diſtreſs, offered his aſſiſtance. The elder of the two ladies acquainted him, that her huſband Sir Harry Freeman was upon the road in his return from Graveſend,

where

where he had been to receive an only ſon upon his arrival from India, after an abſence of near ſix years; that herſelf and her daughter in-law were come out to meet them, but were terrified with the apprehenſion that they might have been ſtopped by the man who had juſt been taken into cuſtody. Their attention was now ſuddenly called to the other ſide of the coach by the child, who cried out in a tranſport of joy, "There is my grand-papa." This was indeed the ſurvivor of the three who had been attacked by BAGSHOT: he was mounted on his ſervant's horſe, and rode ſlowly by the ſide of the chaiſe in which he had juſt placed the body of his ſon, whoſe countenance was disfigured with blood, and whoſe features were ſtill impreſſed with the agonies of death. Who can expreſs the grief, horror, and deſpair, with which a father exhibited this ſpectacle to a mother and a wife, who expected a ſon and a huſband, with all the tenderneſs and ardour of conjugal and parental affection; who had long regretted his abſence, who had anticipated the joy of his return, and were impatient to put into his arms a pledge of his love which he had never ſeen.

I WILL not attempt to deſcribe that diſtreſs, which tears would not have ſuffered me to behold: let it ſuffice, that ſuch was its effect upon

thoſe who were preſent, that the murderer was not without difficulty conducted alive to the priſon; and I am confident, that few who read this ſtory, would have heard with regret that he was torn to pieces by the way.

But before they congratulate themſelves upon a ſenſe, which always diſtinguiſhes right and wrong by ſpontaneous approbation and cenſure; let them tell me, with what ſentiments they read of a youthful monarch, who at the head of an army in which every man became a hero by his example, paſſed over mountains and deſarts, in ſearch of new territories to invade, and new potentates to conquer; who routed armies which could ſcarce be numbered, and took cities which were deemed impregnable. Do they not follow him in the path of ſlaughter with horrid complacency? and when they ſee him deluge the peaceful fields of induſtrious ſimplicity with blood, and leave them deſolate to the widow and the orphan of the poſſeſſor, do they not grow frantic in his praiſe, and concur to deify the mortal who could conquer only for glory, and return the kingdoms that he won?

To theſe queſtions, I am confident the greater part of mankind muſt anſwer in the affirmative; and yet nothing can be more abſurd than their different apprehenſions of the Hero and the Thief.

The

THE conduct of BAGSHOT and ALEXANDER had in general the ſame motives, and the ſame tendency; they both ſought a private gratification at the expence of others; and every circumſtance in which they differ, is greatly in favour of BAGSHOT.

BAGSHOT, when he had loſt his laſt ſhilling, had loſt the power of gratifying every appetite whether criminal or innocent; and the recovery of this power, was the object of his expedition.

ALEXANDER, when he ſet out to conquer the world, poſſeſſed all that BAGSHOT hoped to acquire, and more; all his appetites and paſſions were gratified, as far as the gratification of them was poſſible; and as the force of temptation is always ſuppoſed proportionably to extenuate guilt, ALEXANDER's guilt was evidently greater than BAGSHOT's, becauſe it cannot be pretended that his temptation was equal.

BUT though ALEXANDER could not equally increaſe the means of his own happineſs, yet he produced much more dreadful and extenſive evil to ſociety in the attempt. BAGSHOT killed two men; and I have related the murder and its conſequences, with ſuch particulars as uſually rouze that ſenſibility, which often lies torpid during narratives of general calamity. ALEXANDER, perhaps, deſtroyed a million: and whoever reflects, that each individual of this number had

ſome

ſome tender attachments which were broken by his death; ſome parent or wife, with whom he mingled tears in the parting embrace, and who longed with fond ſollicitude for his return; or, perhaps, ſome infant whom his labour was to feed, and his vigilance protect; will ſee, that ALEXANDER was more the peſt of ſociety than BAGSHOT, and more deſerved a gibbet in the proportion of a million to one.

IT may, perhaps, be thought abſurd, to enquire into the virtues of BAGSHOT's character; and yet virtue has never been thought incompatible with that of ALEXANDER. ALEXANDER, we are told, gave proof of his greatneſs of mind, by his contempt of danger; but as BAGSHOT's danger was equally voluntary and imminent, there ought to be no doubt but that his mind was equally great. ALEXANDER, indeed, gave back the kingdoms that he won; but after the conqueſt of a kingdom, what remained for ALEXANDER to give? To a prince, whoſe country he had invaded with unprovoked hoſtility, and from whom he had violently wreſted the bleſſings of peace, he gave a dominion over the widows and orphans of thoſe he had ſlain, the tinſel of dependent greatneſs, and the badge of royal ſubjection. And does not BAGSHOT deſerve equal honour, for throwing back a ſhilling to the man, whoſe perſon he had in-

ſulted, and whoſe ſon he had ſtabbed to the heart? ALEXANDER did not raviſh or maſſacre the women whom he found in the tent of Darius; neither did honeſt BAGSHOT kill the gentleman whom he had plundered, when he was no longer able to reſiſt.

IF BAGSHOT, then, is juſtly dragged to priſon, amidſt the tumult of rage, menaces, and execrations; let ALEXANDER, whom the lords of reaſon have extolled for ages, be no longer thought worthy of a triumph.

As the acquiſition of honour is frequently a motive to the riſque of life, it is of great importance to confer it only upon virtue; and as honour is conferred by the public voice, it is of equal moment to ſtrip thoſe vices of their diſguiſe which have been miſtaken for virtue. The wretches who compoſe the army of a tyrant, are aſſociated by folly in the ſervice of rapine and murder; and that men ſhould imagine they were deſerving honour by the maſſacre of each other, merely to flatter ambition with a new title, is, perhaps, as inſcrutable a myſtery as any that has perplexed reaſon, and as groſs an abſurdity as any that has diſgraced it. It is not, indeed, ſo much to puniſh vice, as to prevent miſery, that I wiſh to ſee it always branded with infamy: for even the ſucceſſes of vice terminate in the anguiſh of diſappointment. To

ALEXANDER, the fruit of all his conqueſts was tears; and whoever goes about to gratify intemperate wiſhes, will labour to as little purpoſe, as he who ſhould attempt to fill a ſieve with water.

I WAS accidentally led to perſue my ſubject in this train, by the ſight of an hiſtorical chart, in which the riſe, the progreſs, the declenſion, and duration of empire, are repreſented by the arrangement of different colours; and in which, not only extent, but duration is rendered a ſenſible object. The Grecian empire, which is diſtinguiſhed by a deep red, is a long but a narrow line; becauſe, though ALEXANDER marked the world with his colour from Macedonia to Egypt, yet the colours peculiar to the hereditary potentates whom he diſpoſſeſſed, again took place upon his death: and indeed, the queſtion, whoſe name ſhall be connected with a particular country as its king; is, to thoſe who hazard life in the deciſion, as trifling, as whether a ſmall ſpot in a chart ſhall be ſtained with red or yellow. That man ſhould be permitted to decide ſuch queſtions by means ſo dreadful, is a reflection under which he only can rejoice, who believes that GOD ONLY REIGNS; and can appropriate the promiſe, that ALL THINGS SHALL WORK TOGETHER FOR GOOD.

NUMB. 48. SATURDAY, *April* 21, 1753.

Ibat triumphans Virgo——
Sunt qui rogatam rettulerint preces
Tuliſſe CHRISTO, *redderet ut reo*
Lumen jacenti, tum invenit halitum
Vitæ innovatum, viſibus integris. PRUDENT.

As reſcu'd from intended wrong,
The modeſt virgin pac'd along,
By blaſting heav'n depriv'd of day
Beneath her feet th' accuſer lay:
She mark'd, and ſoon the pray'r aroſe
To HIM who bade us love our foes;
By faith inforc'd the pious call
Again relum'd the ſightleſs ball.

TO LOVE AN ENEMY, is the diſtinguiſhing characteriſtic of a religion, which is not of man but of GOD. It could be delivered as a precept only by HIM, who lived and died to eſtabliſh it by his example.

AT the cloſe of that ſeaſon, in which human frailty has commemorated ſufferings which it could not ſuſtain, a ſeaſon in which the moſt zealous devotion can only ſubſtitute a change of food for a total abſtinence of forty days; it cannot, ſurely, be incongruous to conſider, what approaches we can make to that divine love which theſe

theſe ſufferings expreſſed, and how far man, in imitation of his SAVIOUR, can bleſs thoſe who curſe him, and return good for evil.

WE cannot, indeed, behold the example but at a diſtance; nor conſider it without being ſtruck with a ſenſe of our own debility: every man who compares his life with this divine rule, inſtead of exulting in his own excellence, will ſmite his breaſt like the publican, and cry out, "GOD be merciful to me a ſinner!" Thus to acquaint us with ourſelves, may, perhaps, be one uſe of the precept; but the precept cannot, ſurely, be conſidered as having no other.

I KNOW it will be ſaid, that our paſſions are not in our power; and that, therefore, a precept, to love or to hate, is impoſſible; for if the gratification of all our wiſhes was offered us to love a ſtranger as we love a child, we could not fulfill the condition, however we might deſire the reward.

BUT admitting this to be true, and that we cannot love an enemy as we love a friend; it is yet equally certain, that we may perform thoſe actions which are produced by love from a higher principle: we may, perhaps, derive moral excellence from natural defects, and exert our reaſon inſtead of indulging a paſſion. If our enemy hungers we may feed him, and if he thirſts we may give him drink: this, if we could love him,

would be our conduct; and this may ſtill be our conduct, though to love him is impoſſible. The CHRISTIAN will be prompted to relieve the neceſſities of his enemy, by his love to GOD: he will rejoice in an opportunity to expreſs the zeal of his gratitude and the alacrity of his obedience, at the ſame time that he appropriates the promiſes and anticipates his reward.

BUT though he who is beneficent upon theſe principles, may in the ſcripture ſenſe be ſaid to love his enemy; yet ſomething more may ſtill be effected: the paſſion itſelf in ſome degree is in our power; we may riſe to a yet nearer emulation of divine forgiveneſs, we may think as well as act with kindneſs, and be ſanctified as well in in heart as in life.

THOUGH love and hatred are neceſſarily produced in the human breaſt, when the proper objects of theſe paſſions occur, as the colour of material ſubſtances is neceſſarily perceived by an eye before which they are exhibited; yet it is in our power to change the paſſion, and to cauſe either love or hatred to be excited, by placing the ſame object in different circumſtances; as a changeable ſilk of blue and yellow may be held ſo as to excite the idea either of yellow or blue.

No act is deemed more injurious, or reſented with greater acrimony, than the marriage of a child,

child, eſpecially of a daughter, without the conſent of a parent: it is frequently conſidered as a breach of the ſtrongeſt and tendereſt obligations; as folly and ingratitude, treachery and rebellion. By the imputation of theſe vices, a child becomes the object of indignation and reſentment: indignation and reſentment in the breaſt, therefore, of the parent are neceſſarily excited; and there can be no doubt, but that theſe are ſpecies of hatred. But if the child is conſidered as ſtill retaining the endearing ſoftneſs of filial affection, as ſtill longing for reconciliation, and profaning the rites of marriage with tears; as having been driven from the path of duty, only by the violence of paſſions which none have always reſiſted, and which many have indulged with much greater turpitude; the ſame object that before excited indignation and reſentment, will now be regarded with pity, and pity is a ſpecies of love.

THOSE, indeed, who reſent this breach of filial duty with implacability, though perhaps it is the only one of which the offender has been guilty, demonſtrate that they are without natutural affection; and that they would have proſtituted their offspring, if not to luſt, yet to affections which are equally vile and ſordid, the thirſt of gold or the cravings of ambition: for he can never be thought to be ſincerely intereſted in the felicity of his child, who when ſome of the

means of happineſs are loſt by indiſcretion, ſuffers his reſentment to take away the reſt.

AMONG friends, ſallies of quick reſentment are extremely frequent. Friendſhip is a conſtant reciprocation of benefits, to which the ſacrifice of private intereſt is ſometimes neceſſary: it is common for each to ſet too much value upon thoſe which he beſtows, and too little upon thoſe which he receives; this mutual miſtake in ſo important an eſtimation, produces mutual charges of unkindneſs and ingratitude; each, perhaps, profeſſes himſelf ready to forgive, but neither will condeſcend to be forgiven. Pride, therefore, ſtill increaſes the enmity which it began; the friend is conſidered as ſelfiſh, aſſuming, injurious and revengeful; he conſequently becomes an object of hatred; and while he is thus conſidered, to love him is impoſſible. But thus to conſider him, is at once a folly and a fault: each ought to reflect, that he is, at leaſt in the opinion of the other, incurring the crimes that he imputes; that the foundation of their enmity is no more than a miſtake; and that this miſtake is the effect of weakneſs or vanity, which is common to all mankind: the character of both would then aſſume a very different aſpect, love would again be excited by the return of its object, and each would be impatient to exchange acknowledg-

ments,

ments, and recover the felicity which was ſo near being loſt.

But if after we have admitted an acquaintance to our boſom as a friend, it ſhould appear that we had miſtaken his character; if he ſhould betray our confidence, and uſe the knowledge of our affairs, which perhaps he obtained by offers of ſervice, to effect our ruin; if he defames us to the world, and adds perjury to falſhood; if he violates the chaſtity of a wife, or ſeduces a daughter to proſtitution; we may ſtill conſider him in ſuch circumſtances as will incline us to fulfill the precept, and to regard him without the rancour of hatred or the fury of revenge.

Every character, however it may deſerve puniſhment, excites hatred only in proportion as it appears to be malicious; and pure malice has never been imputed to human beings. The wretch, who has thus deceived and injured us, ſhould be conſidered as having ultimately intended, not evil to us, but good to himſelf. It ſhould alſo be remembered, that he has miſtaken the means; that he has forfeited the friendſhip of Him whoſe favour is better than life, by the ſame conduct which forfeited ours; and that to whatever view he ſacrificed our temporal intereſt, to that alſo he ſacrificed his own hope of immortality; that he is now ſeeking felicity which he can never find, and incurring puniſhment that will laſt for ever.

And how much better than this wretch is he, in whom the contemplation of his condition can excite no pity! Surely, if ſuch an enemy hungers, we may, without ſuppreſſing any paſſion, give him food; for who that ſees a criminal dragged to execution, for whatever crime, would refuſe him a cup of cold water?

On the contrary, he, whom GOD has forgiven, muſt neceſſarily become amiable to man: to conſider his character without prejudice or partiality, after it has been changed by repentance, is to love him; and impartially to conſider it, is not only our duty but our intereſt.

Thus may we love our enemies, and add a dignity to our nature of which pagan virtue had no conception. But if to love our enemies is the glory of a Christian, to treat others with coldneſs, neglect, and malignity, is rather the reproach of a fiend than a man. Unprovoked enmity, the frown of unkindneſs, and the menaces of oppreſſion, ſhould be far from thoſe who profeſs themſelves to be followers of Him who in his life went about doing good; who inſtantly healed a wound that was given in his defence; and who, when he was fainting in his laſt agony, and treated with mockery and deriſion, conceived at once a prayer and an apology for his murderers; FATHER FORGIVE THEM, THEY KNOW NOT WHAT THEY DO.

NUMB. 49. TUESDAY, *April* 24, 1753.

——— *Flumina libant*
Summa leves ——— VIRG.

——— They lightly ſkim,
And gently ſip the dimply river's brim.

THE character of the ſcholars of the preſent age will not be much injured or miſrepreſented by ſaying, that they ſeem to be ſuperficially acquainted with a multitude of ſubjects, but to go to the bottom of very few. This appears in criticiſm and polite learning, as well as in the abſtruſer ſciences: by the diffuſion of knowledge its depth is abated.

EUTYCHES harangues with wonderful plauſibility on the diſtinct merits of all the Greek and Roman claſſics, without having thoroughly and attentively peruſed, or entered into the ſpirit and ſcope of one of them. But EUTYCHES has diligently digeſted the diſſertations of RAPIN, BOUHOURS, FELTON, BLACKWALL, and ROLLIN; treatiſes that adminiſter great conſolation to the indolent and incurious, to thoſe who can tamely reſt ſatisfied with ſecond-hand knowledge, as they give conciſe accounts of all the great heroes of antient literature, and enable men to ſpeak of their

their ſeveral characters, without the tedious drudgery of peruſing the originals. But the characters of writers, as of men, are of a very mixed and complicated nature, and are not to be comprehended in ſo ſmall a compaſs: ſuch objects do not admit of being drawn in miniature, with accuracy and diſtinctneſs.

To the preſent prevailing paſſion for French moraliſts and French critics, may be imputed the ſuperficial ſhew of learning and abilities of which I am complaining. And ſince theſe alluring authors are become not only ſo faſhionable an amuſement of thoſe who call themſelves the polite world, but alſo engroſs the attention of academical ſtudents, I am tempted to enquire into the merits of the moſt celebrated among them of both kinds.

That Montagne abounds in native wit, in quick penetration, in a perfect knowledge of the human heart, and the various vanities and vices that lurk in it, cannot juſtly be denied. But a man who undertakes to tranſmit his thoughts on life and manners to poſterity, with the hopes of entertaining and amending future ages, muſt be either exceedingly vain or exceedingly careleſs, if he expects either of theſe effects can be produced by wanton ſallies of the imagination, by uſeleſs and impertinent digreſſions, by never forming or following any regular plan, never claſſing

claſſing or confining his thoughts, never changing or rejecting any ſentiment that occurs to him. Yet this appears to have been the conduct of our celebrated eſſayiſt: and it has produced many aukward imitators, who under the notion of writing with the fire and freedom of this lively old Gaſcon, have fallen into confuſed rhapſodies and unintereſting egotiſms.

But theſe blemiſhes of Montagne are trifling and unimportant, compared with his vanity, his indecency, and his ſcepticiſm. That man muſt totally have ſuppreſſed the natural love of honeſt reputation, which is ſo powerfully felt by the truly wiſe and good, who can calmly ſit down to give a catalogue of his private vices, and publiſh his moſt ſecret infirmities, with the pretence of exhibiting a faithful picture of himſelf, and of exactly portraying the minuteſt features of his mind. Surely he deſerves the cenſure Quintilian beſtows on Demetrius, a celebrated Grecian ſtatuary, that he was "nimius in veri-"tate, et ſimilitudinis quam pulchritudinis aman-"tior;" more ſtudious of likeneſs than of beauty.

Though the maxims of the Duke de la Rochefoucault, another faſhionable philoſopher, are written with expreſſive elegance, and with nervous brevity; yet I muſt be pardoned for affirming, that he who labours to leſſen the dignity of human nature, deſtroys many efficacious motives

motives for practiſing worthy actions, and deſerves ill of his fellow-creatures, whom he paints in dark and diſagreeable colours. As the opinions of men uſually contract a tincture from the circumſtances and conditions of their lives, it is eaſy to diſcern the chagrined courtier, in the ſatire which this polite miſanthrope has compoſed on his own ſpecies. According to his gloomy and uncomfortable ſyſtem, virtue is merely the reſult of temper and conſtitution, of chance or of vanity, of faſhion or the fear of loſing reputation. Thus humanity is brutalized; and every high and generous principle is repreſented as imaginary, romantic, and chimerical; reaſon, which by ſome is too much aggrandized and almoſt deified, is here degraded into an abject ſlave of appetite and paſſion, and deprived even of her juſt and indiſputable authority. As a CHRISTIAN, and as a man, I deſpiſe, I deteſt ſuch debaſing principles.

ROCHEFOUCAULT, to give a ſmartneſs and ſhortneſs to his ſentences, frequently makes uſe of the antitheſis, a mode of ſpeaking the moſt tireſome and diſguſting of any, by the ſameneſs and ſimilarity of the periods. And ſometimes, in order to keep up the point, he neglects the propriety and juſtneſs of the ſentiment, and groſly contradicts himſelf. "Happineſs," ſays he, "conſiſts in the taſte, and not in the things: "and

" and it is by enjoying what a man loves, that " he becomes happy; not by having what " others think deſirable." The obvious doctrine contained in this reflection, is the great power of imagination with regard to felicity: but adds the reflector, in a following maxim, " We are " never ſo happy, or ſo miſerable, as we ima- " gine ourſelves to be:" which is certainly a plain and palpable contradiction of the foregoing opinion. And of ſuch contradictions many inſtances might be alleged in this admired writer, which evidently ſhew that he had not digeſted his thoughts with philoſophical exactneſs and preciſion.

But the characters of La Bruyere deſerve to be ſpoken of in far different terms. They are drawn with ſpirit and propriety, without a total departure from nature and reſemblance, as ſometimes is the caſe in pretended pictures of life. In a few inſtances only he has failed, by overcharging his portraits with many ridiculous features that cannot exiſt together in one ſubject; as in the character of Menalcas the abſent man, which though applauded by one of my predeceſſors, is ſurely abſurd, and falſe to nature. This author appears to be a warm admirer of virtue, and a ſteady promoter of her intereſt: he was neither aſhamed of Christianity, nor afraid to defend it: accordingly, few have expoſed

poſed the folly and abſurdity of modiſh infidels, of infidels made by vanity and not by want of conviction, with ſo much ſolidity and pleaſantry united: he diſdained to ſacrifice truth to levity and licentiouſneſs. Many of his characters are perſonal, and contain alluſions which cannot now be underſtood. It is, indeed, the fate of perſonal ſatire to periſh with the generation in which it is written: many artful ſtrokes in THEOPHRASTUS himſelf, perhaps, appear coarſe or inſipid, which the Athenians looked upon with admiration. A different age and different nation render us incapable of reliſhing ſeveral beauties in the Alchymiſt of JONSON, and in the Don Quixote of CERVANTES.

SAINT EVREMOND is a florid and verboſe trifler, without novelty or ſolidity in his reflections. What more can be expected from one, who propoſed the diſſolute and affected PETRONIUS for his model in writing and living?

As the corruption of our taſte is not of equal conſequence with the depravation of our virtue, I ſhall not ſpend ſo much time on the critics, as I have done on the moraliſts of France.

How admirably RAPIN, the moſt popular among them, was qualified to ſit in judgment upon HOMER and THUCIDYDES, DEMOSTHENES and PLATO, may be gathered from an anecdote preſerved by MENAGE, who affirms upon his

his own knowledge, that LE FEVRE of Saumur furniſhed this aſſuming critic with the Greek paſſages he had occaſion to cite, RAPIN himſelf being totally ignorant of that language. The cenſures and the commendations this writer beſtows, are general and indiſcriminate; without ſpecifying the reaſons of his approbation or diſlike, and without alleging the paſſages that may ſupport his opinion: whereas juſt criticiſm demands, not only that every beauty or blemiſh be minutely pointed out in its different degree and kind, but alſo that the reaſon and foundation of excellencies and faults be accurately aſcertained.

BOSSU is uſually and juſtly placed at the head of the commentators on ARISTOTLE's poetics, which certainly he underſtood and explained in a more maſterly manner than either BENI or CASTELVETRO: but in one or two inſtances he has indulged a love of ſubtilty and groundleſs refinement. That I may not be accuſed of affecting a kind of hatred againſt all the French critics, I would obſerve, that this learned writer merits the attention and diligent peruſal of the true ſcholar. What I principally admire in BOSSU, is the regularity of his plan, and the exactneſs of his method; which add utility as well as beauty to his work.

BRUMOY has diſplayed the excellencies of the Greek Tragedy in a judicious and comprehenſive manner.

manner. His tranſlations are faithful and elegant; and the analyſis of thoſe plays, which, on account of ſome circumſtances in antient manners would ſhock the readers of this age, and would not therefore bear an entire verſion, is perſpicuous and full. Of all the French critics, he and the judicious FENELON have had the juſtice to confeſs, or perhaps the penetration to perceive, in what inſtances CORNEILLE and RACINE have falſified and modernized the characters, and over-loaded with unneceſſary intrigues the ſimple plots of the ANTIENTS.

LET no one, however, deceive himſelf in thinking, that he can gain a competent knowledge either of ARISTOTLE or SOPHOCLES, from BOSSU or BRUMOY, how excellent ſoever theſe two commentators may be. To contemplate theſe exalted geniuſes through ſuch mediums, is like beholding the orb of the ſun, during an eclipſe, in a veſſel of water. But let him eagerly preſs forward to the great originals: "juvet in-"tegros accedere fontes;" "his be the joy t'ap-"proach th'untaſted ſprings." Let him remember, that the GRECIAN writers alone, both critics and poets, are the beſt maſters to teach, in MILTON's emphatical ſtyle, "What the laws are of "a true epic poem, what of a dramatic, what "of a lyric; what decorum is; which is the "grand maſter-piece to obſerve. This would "make

" make them ſoon perceive, what deſpicable
" creatures our common rhymers and play-
" wrights be; and ſhew them, what religious,
" what glorious and magnificent uſe might be
" made of poetry, both in divine and human
" things."

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NUMB. 50. SATURDAY, *April* 28, 1753.

Quicunque turpi fraude ſemel innotuit,
Etiamſi vera dicit, amittit fidem. PHÆD.

The wretch that often has deceiv'd,
Though truth he ſpeaks, is ne'er believ'd.

WHEN ARISTOTLE was once aſked, what a man could gain by uttering falſehoods; he replied, " not to be credited " when he ſhall tell the truth."

THE character of a liar is at once ſo hateful and contemptible, that even of thoſe who have loſt their virtue it might be expected, that from the violation of truth they ſhould be reſtrained by their pride. Almoſt every other vice that diſgraces human nature, may be kept in countenance by applauſe and aſſociation: the corrupter of virgin innocence ſees himſelf envied by the men,

men, and at leaſt not deteſted by the women: the drunkard may eaſily unite with beings, devoted like himſelf to noiſy merriment or ſilent inſenſibility, who will celebrate his victories over the novices of intemperance, boaſt themſelves the companions of his proweſs, and tell with rapture of the multitudes whom unſucceſsful emulation has hurried to the grave: even the robber and the cut-throat have their followers, who admire their addreſs and intrepidity, their ſtratagems of rapine, and their fidelity to the gang.

THE liar, and only the liar, is invariably and univerſally deſpiſed, abandoned, and diſowned: he has no domeſtic conſolations, which he can oppoſe to the cenſure of mankind; he can retire to no fraternity, where his crimes may ſtand in the place of virtues; but is given up to the hiſſes of the multitude, without friend and without apologiſt. It is the peculiar condition of falſehood, to be equally deteſted by the good and bad: "The devils," ſays Sir THOMAS BROWN, "do not tell lies to one another; for truth is "neceſſary to all ſocieties; nor can the ſociety "of hell ſubſiſt without it."

IT is natural to expect, that a crime thus generally deteſted, ſhould be generally avoided; at leaſt, that none ſhould expoſe himſelf to unabated and unpitied infamy, without an adequate tempta-

temptation; and that to guilt ſo eaſily detected, and ſo ſeverely puniſhed, an adequate temptation would not readily be found.

YET ſo it is, that in defiance of cenſure and contempt, truth is frequently violated; and ſcarcely the moſt vigilant and unremitted circumſpection will ſecure him that mixes with mankind, from being hourly deceived by men of whom it can ſcarcely be imagined, that they mean any injury to him, or profit to themſelves; even where the ſubject of converſation could not have been expected to put the paſſions in motion, or to have excited either hope or fear, or zeal or malignity, ſufficient to induce any man to put his reputation in hazard however little he might value it, or to overpower the love of truth however weak might be its influence.

THE caſuiſts have very diligently diſtinguiſhed lyes into their ſeveral claſſes, according to their various degrees of malignity: but they have, I think, generally omitted that which is moſt common, and, perhaps, not leaſt miſchievous; which, ſince the moraliſts have not given it a name, I ſhall diſtinguiſh as the LYE of VANITY.

To vanity may juſtly be imputed moſt of the falſehoods, which every man perceives hourly playing upon his ear, and, perhaps, moſt of thoſe that are propagated with ſucceſs. To the lye of commerce, and the lye of malice, the motive is

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ſo apparent, that they are ſeldom negligently or implicitly received: ſuſpicion is always watchful over the practices of intereſt; and whatever the hope of gain, or deſire of miſchief, can prompt one man to aſſert, another is by reaſons equally cogent incited to refute. But vanity pleaſes herſelf with ſuch ſlight gratifications, and looks forward to pleaſure ſo remotely conſequential, that her practices raiſe no alarm, and her ſtratagems are not eaſily diſcovered.

VANITY is, indeed, often ſuffered to paſs unperſued by ſuſpicion; becauſe he that would watch her motions, can never be at reſt: fraud and malice are bounded in their influence; ſome opportunity of time and place is neceſſary to their agency; but ſcarce any man is abſtracted one moment from his vanity; and he, to whom truth affords no gratifications, is generally inclined to ſeek them in falſehood.

IT is remarked by Sir KENELM DIGBY, "that "every man has a deſire to appear ſuperior to "others, though it were only in having ſeen "what they have not ſeen." Such an accidental advantage, ſince it neither implies merit, nor confers dignity, one would think ſhould not be deſired ſo much as to be counterfeited: yet even this vanity, trifling as it is, produces innumerable narratives, all equally falſe; but more or leſs credible, in proportion to the ſkill or confidence

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of the relater. How many may a man of diffuſive converſation count among his acquaintances, whoſe lives have been ſignaliſed by numberleſs eſcapes; who never croſs the river but in a ſtorm, or take a journey into the country without more adventures than befel the knight-errants of antient times in pathleſs foreſts or enchanted caſtles! How many muſt he know, to whom portents and prodigies are of daily occurrence; and for whom nature is hourly working wonders inviſible to every other eye, only to ſupply them with ſubjects of converſation!

Others there are that amuſe themſelves with the diſſemination of falſehood, at greater hazard of detection and diſgrace; men marked out by ſome lucky planet for univerſal confidence and friendſhip, who have been conſulted in every difficulty, entruſted with every ſecret, and ſummoned to every tranſaction: it is the ſupreme felicity of theſe men, to ſtun all companies with noiſy information; to ſtill doubt, and overbear oppoſition, with certain knowledge or authentic intelligence. A liar of this kind, with a ſtrong memory or briſk imagination, is often the oracle of an obſcure club, and, till time diſcovers his impoſtures, dictates to his hearers with uncontrouled authority: for if a public queſtion be ſtarted, he was preſent at the debate; if a new faſhion be mentioned, he was at court the

firſt day of its appearance; if a new performance of literature draws the attention of the public, he has patroniſed the author, and ſeen his work in manuſcript; if a criminal of eminence be condemned to die, he often predicted his fate, and endeavoured his reformation: and who that lives at a diſtance from the ſcene of action, will dare to contradict a man, who reports from his own eyes and ears, and to whom all perſons and affairs are thus intimately known?

This kind of falſehood is generally ſucceſsful for a time, becauſe it is practiſed at firſt with timidity and caution: but the proſperity of the liar is of ſhort duration; the reception of one ſtory, is always an incitement to the forgery of another leſs probable; and he goes on to triumph over tacit credulity, till pride or reaſon riſes up againſt him, and his companions will no longer endure to ſee him wiſer than themſelves.

It is apparent, that the inventors of all theſe fictions intend ſome exaltation of themſelves, and are led off by the perſuit of honour from their attendance upon truth: their narratives always imply ſome conſequence in favour of their courage, their ſagacity, or their activity, their familiarity with the learned, or their reception among the great; they are always bribed by the preſent pleaſure of ſeeing themſelves ſuperior

perior to thoſe that ſurround them, and receiving the homage of ſilent attention and envious admiration.

But vanity is ſometimes incited to fiction, by leſs viſible gratifications: the preſent age abounds with a race of liars who are content with the conſciouſneſs of falſehood, and whoſe pride is to deceive others without any gain or glory to themſelves. Of this tribe it is the ſupreme pleaſure to remark a lady in the playhouſe or the park, and to publiſh, under the character of a man ſuddenly enamoured, an advertiſement in the news of the next day, containing a minute deſcription of her perſon and her dreſs. From this artifice, indeed, no other effect can be expected, than perturbations which the writer can never ſee, and conjectures of which he can never be informed: ſome miſchief, however, he hopes he has done; and to have done miſchief, is of ſome importance. He ſets his invention to work again, and produces a narrative of a robbery, or a murder, with all the circumſtances of time and place accurately adjuſted. This is a jeſt of greater effect and longer duration: if he fixes his ſcene at a proper diſtance, he may for ſeveral days keep a wife in terror for her huſband, or a mother for her ſon; and pleaſe himſelf with reflecting, that by his abilities and ad-

dreſs ſome addition is made to the miſeries of life.

THERE is, I think, an antient law in Scotland, by which LEASING-MAKING was capitally puniſhed. I am, indeed, far from deſiring to increaſe in this kingdom the number of executions: yet I cannot but think, that they who deſtroy the confidence of ſociety, weaken the credit of intelligence, and interrupt the ſecurity of life; harraſs the delicate with ſhame, and perplex the timorous with alarms; might very properly be awakened to a ſenſe of their crimes, by denunciations of a whipping poſt or pillory: ſince many are ſo inſenſible of right and wrong, that they have no ſtandard of action but the law; nor feel guilt, but as they dread puniſhment.

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NUMB. 51. TUESDAY, *May* 1, 1753.

Si quid ex Pindari, Flaccive dictis fuerit interjectum, ſplendet oratio; & ſordeſcit, ſi quid e ſacris Pſalmis aptè fuerit attextum? An Libri Spiritûs cœleſtis afflatû proditi ſordent nobis præ ſcriptis Homeri, Euripidis, aut Ennii. ERASMUS.

Is a diſcourſe beautified by a quotation from Pindar and Horace? and ſhall we think it blemiſhed by a paſſage from the ſacred pſalms aptly interwoven? Do we deſpiſe the books which were dictated by the SPIRIT of GOD, in compariſon of Homer, Euripides, and Ennius?

To the ADVENTURER.

SIR,

IN the library of the Benedictine Monks at Lyons, has lately been diſcovered a moſt curious manuſcript of the celebrated LONGINUS. As I know you will eagerly embrace every opportunity of contributing to promote, or rather revive, a reverence and love for the SACRED WRITINGS, I ſend you the following extract tranſlated from this extraordinary work.

My dear TERENTIANUS,

YOU may remember that in my treatiſe on the ſublime, I quoted a ſtriking example of it from MOSES the Jewiſh law-giver; "Let "there be light, and there was light." I have ſince met with a large volume tranſlated into Greek by the order of Ptolomy, containing all the religious opinions, the civil laws and cuſtoms, of that ſingular and unaccountable people. And to confeſs the truth, I am greatly aſtoniſhed at the incomparable elevation of its ſtile, and the ſupreme grandeur of its images; many of which excell the utmoſt efforts of the moſt exalted genius of Greece.

AT the appearance of GOD, the mountains and the foreſts do not only tremble as in HOMER, but "are melted down like wax at his preſence." He rides not on a ſwift chariot over the level waves like Neptune, but "comes flying upon "the wings of the wind: while the floods clap "their hands, and the hills and foreſts, and earth "and heaven, all exult together before their "Lord." And how doſt thou conceive, my friend, the exalted idea of the univerſal preſence of the infinite MIND can be expreſſed, adequately to the dignity of the ſubject, but in the following manner? — "Whither ſhall I go from thy pre-

" ſence? If I climb up into heaven, thou art " there! If I go down to hell, lo, thou art there " alſo! If I take wings and fly toward the morn- " ing, or remain in the uttermoſt parts of the " weſtern ocean; even there alſo"—the poet does not ſay "I ſhall find thee," but far more forcibly and emphatically—"thy right hand " ſhall hold me." With what majeſty and magnificence is the CREATOR of the world, before whom the whole univerſe is repreſented as nothing, nay, leſs than nothing and vanity, introduced making the following ſublime inquiry? " Who hath meaſured the waters in the hollow " of his hand? and meted out heaven with a " ſpan, and comprehended the duſt of the earth " in a meaſure, and weighed the mountains in " ſcales, and the hills in a balance?" Produce me, TERENTIANUS, any image or deſcription in PLATO himſelf, ſo truly elevated and divine! Where did theſe barbarians learn to ſpeak of GOD, in terms that alone appear worthy of him? How contemptible and vile are the deities of HOMER and HESIOD, in compariſon of this JEHOVAH of the illiterate Jews; before whom, to uſe this poet's own words, all other Gods are " as a drop of a bucket, and are " counted as the ſmall duſt of the balance?"

HAD I been acquainted with this wonderful volume, while I was writing my treatiſe on the

PATHETIC, I could have enriched my work with many ſtrokes of eloquence, more irreſiſtibly moving than any I have borrowed from our three great tragedians, or even from the tender SIMONIDES himſelf. The ſame MOSES I formerly mentioned, relates the hiſtory of a youth ſold into captivity by his brethren, in a manner ſo deeply intereſting, with ſo many little ſtrokes of nature and paſſion, with ſuch penetrating knowledge of the human heart, with ſuch various and unexpected changes of fortune, and with ſuch a ſtriking and important diſcovery, as cannot be read without aſtoniſhment and tears; and which, I am almoſt confident, ARISTOTLE would have preferred to the ſtory of his admired OEDIPUS, for the artificial manner in which the recognition, ἀναγνώρισις, is effected, emerging gradually from the incidents and circumſtances of the ſtory itſelf, and not from things extrinſical and uneſſential to the fable.

IN another part we are preſented with the picture of a man moſt virtuous and upright, who for the trial and exerciſe of his fortitude and patience, is hurled down from the ſummits of felicity, into the loweſt depths of diſtreſs and deſpair. Were ever ſorrow and miſery and compaſſion expreſſed more forcibly and feelingly, than by the behaviour of his friends, who when they firſt diſcovered him in this altered condition, deſtitute,

ſtitute, afflicted, tormented, "ſat down with "him upon the ground ſeven days, and ſeven "nights; and none ſpake a word unto him, for "they ſaw that his grief was very great." Let us candidly confeſs, that this noble paſſage is equal if not ſuperior to that celebrated deſcription of parental ſorrow in ÆSCHYLUS; where that venerable father of tragedy, whoſe fire and enthuſiaſm ſometimes force him forwards to the very borders of improbability, has in this inſtance juſtly repreſented NIOBE ſitting diſconſolately three days together upon the tomb of her children, covered with a veil, and obſerving a profound ſilence. Such ſilences have ſomething more affecting, and more ſtrongly expreſſive of paſſion, than the moſt artful ſpeeches. In SOPHOCLES, when the unfortunate DEIANIRA diſcovers her miſtake in having ſent a poiſoned veſtment to her huſband HERCULES, her ſurprize and ſorrow are unſpeakable, and ſhe anſwers not her ſon who acquaints her with the diſaſter, but goes off the ſtage without uttering a ſyllable. A writer unacquainted with nature and the heart, would have put into her mouth twenty florid Iämbics, in which ſhe would bitterly have bewailed her misfortunes, and informed the ſpectators that ſhe was going to die.

IN repreſenting likewiſe the deſolation and deſtruction of the cities of BABYLON and TYRE,

theſe Jewiſh writers have afforded many inſtances of true pathos. One of them expreſſes the extreme diſtreſs occaſioned by a famine, by this moving circumſtance: "The tongue of the "ſucking child cleaveth to the roof of his mouth "for thirſt; the young children aſk bread, and "no man breaketh it unto them; the hands of "the pitiful women have ſodden their own "children." Which tender and affecting ſtroke reminds me of the picture of a ſacked city by ARISTIDES the Theban, on which we have ſo often gazed with inexpreſſible delight: that great artiſt has expreſſed the concern of a bleeding and dying mother, leſt her infant who is creeping to her ſide, ſhould lick the blood that flows from her breaſt and miſtake it for her milk.

IN the ninth book of the Iliad, HOMER repreſents the horrors of a conquered city, by ſaying, that her heroes ſhould be ſlain, her palaces overthrown, her matrons raviſhed, and her whole race enſlaved. But one of theſe Jewiſh poets, by a ſingle circumſtance, has far more emphatically pointed out the utter deſolation of Babylon: "I "will make a man more precious than fine gold; "even a ſingle perſon than the golden wedge of "Ophir."

WHAT ſeems to be principally excellent in theſe writers, is their ſelection of ſuch adjuncts and circumſtances upon each ſubject, as are beſt calculated

calculated to ſtrike the imagination and embelliſh their deſcriptions. Thus, they think it not enough to ſay, "that Babylon, the glory of "kingdoms ſhall never more be inhabited;" but they add a pictureſque ſtroke, "neither ſhall "the Arabian pitch his tent there: the wild "beaſts of the iſland ſhall cry in their deſolate "houſes, and dragons in their pleaſant palaces."

You have heard me frequently obſerve, how much viſions, or images by which a writer ſeems to behold objects that are abſent, or even non-exiſtent, contribute to the true ſublime. For this reaſon I have ever admired Minerva's ſpeech in the fifth book of the Iliad, where ſhe tells her favourite Diomede, "that ſhe will purge his eyes "from the miſts of mortality, and give him "power clearly to diſcern the Gods that were "at that time aſſiſting the Trojans, that he "might not be guilty of the impiety of wound-"ing any of the celeſtial beings, Venus ex-"cepted." Obſerve the ſuperior ſtrength and livelineſs of the following image: "JEHO-"VAH," the tutelar God of the Jews, "opened "the eyes of the young man, and he ſaw; and "behold, the mountain was full of horſes, and "chariots of fire round about him!"

Do we ſtart, and tremble, and turn pale, when ORESTES exclaims that the furies are ruſhing forwards to ſeize him? and ſhall we be

leſs affected with the writer, who breaks out into the following queſtion? "Who is this that "cometh from Edom with dyed garments from "Boſra; this that is glorious in his apparel, "travelling in the greatneſs of his ſtrength?"— It is the avenging God of the oppreſſed Jews, whom the poet imagines he beholds, and whoſe anſwer follows: "I that am mighty to ſave." "Wherefore," reſumes the poet, "art thou "red in thine apparel, and thy garments like "him that treadeth in the wine-fat!" "I have "trodden the wine preſs alone," anſwers the God; "and of the people there was none with "me: for I will tread them in mine anger and "trample them in my fury, and their blood "ſhall be ſprinkled upon my garments, and I "will ſtain all my raiment." Another writer, full of the idea of that deſtruction with which his country was threatened, cries out, "How long "ſhall I ſee the ſtandard, and hear the ſound of "the trumpet!" And to repreſent total deſolation, he imagines he ſees the univerſe reduced to its primitive chaos: "I beheld the earth, and lo! "it was without form and void; and the hea-"vens, and they had no light."

ABOVE all, I am marvellouſly ſtruck with the beauty and boldneſs of the PROSOPOPÆIAS, and the rich variety of compariſons, with which every page of theſe extraordinary writings abound.

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When I ſhall have pointed out a few of theſe to your view, I ſhall think your curioſity will be ſufficiently excited to peruſe the book itſelf from which they are drawn. And do not ſuffer yourſelf to be prejudiced againſt it, by the reproaches, raillery and ſatire, which I know my friend and diſciple PORPHYRY is perpetually pouring upon the Jews. Farewell.

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NUMB. 52. SATURDAY, *May* 5, 1753.

——— *Hæ nugæ ſeria ducent*
In mala deriſum. HOR.

——— Trifles ſuch as theſe
To ſerious miſchiefs lead. FRANCIS.

To the ADVENTURER.

SIR,

THOUGH there are many calamities to which all men are equally expoſed, yet ſome ſpecies of intellectual diſtreſs are thought to be peculiar to the vicious. The various evils of diſeaſe and poverty, pain and ſorrow, are frequently derived from others; but ſhame and confuſion are ſuppoſed to proceed from ourſelves, and to be incurred only by the miſconduct which they

they puniſh. This ſuppoſition is indeed ſpecious; but I am convinced by the ſtrongeſt evidence that it is not true: I can oppoſe experience to theory; and as it will appear that I ſuffer conſiderable loſs by my teſtimony, it muſt be allowed to have the moſt diſtinguiſhing characteriſtic of ſincerity.

THAT every man is happy in proportion as he is virtuous, was once my favourite principle: I advanced and defended it in all companies; and as the laſt effort of my genius in its behalf, I contrived a ſeries of events by which it was illuſtrated and eſtabliſhed: and that I might ſubſtitute action for narrative, and decorate ſentiment with the beauties of poetry, I regulated my ſtory by the rules of the drama, and with great application and labour wrought it into a tragedy.

WHEN it was finiſhed, I ſate down like Hercules after his labours, exulting in the paſt, and enjoying the future by anticipation. I read it to every friend who favoured me with a viſit, and when I went abroad I always put it into my pocket. Thus it became known to a circle that was always increaſing; and was at length mentioned with ſuch commendation to a very great lady, that ſhe was pleaſed to favour me with a meſſage by which I was invited to breakfaſt at nine the next morning, and acquainted

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that a ſelect company would then expect the pleaſure of hearing me read my play.

THE delight that I received from the contemplation of my performance, the encomium of my friends, and eſpecially this meſſage, was in my opinion an experimental proof of my principles, and a reward of my merit. I reflected with great ſelf complacence, upon the general complaint that genius was without patronage; and concluded, that all who had been neglected were unworthy of notice. I believed that my own elevation was not only certain but near; and that the repreſentation of my play would be ſecured by a meſſage to the manager, which would render the mortifying drudgery of ſollicitation and attendance unneceſſary.

ELATED with theſe expectations, I roſe early in the morning, and being dreſſed long before it was time to ſet out, I amuſed myſelf by repeating the favourite paſſages of my tragedy aloud, forming polite anſwers to the compliments that ſhould be made me, and adjuſting the ceremony of my viſit.

I OBSERVED the time appointed with ſuch punctuality, that I knocked at the door while the clock was ſtriking. Orders had been given for my admittance; and the porter being otherwiſe engaged, it happened that the ſervant whoſe place it was to introduce me, opened the door

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in his ſtead, and upon hearing my name advanced directly before me into the room; ſo that no diſcovery was made of an enormous queüe of brown paper, which ſome miſchievous brat had with a crooked pin hung between the two locks of my major perriwig. I followed the valet into a magnificent apartment, where after I had got within a very large Indian ſcreen I found five ladies and a gentleman.

I was a little diſconcerted in my firſt addreſs, by the reſpect that was ſhewn me and the curioſity with which I was regarded: however, I made my general obeyſance, and addreſſing myſelf in particular to the elder of the ladies whom I conſidered as my patroneſs, I expreſſed my ſenſe of the honour ſhe had done me in a ſhort ſpeech which I had preconceived for the purpoſe; but I was immediately informed, that the lady whoſe favour I had acknowledged was not yet come down: this miſtake increaſed my confuſion; for as I could not again repeat the ſame words, I reflected, that I ſhould be at laſt unprepared for the occaſion on which they were to have been uſed. The company all this while continued ſtanding: I therefore haſtily turned about, to reconnoitre my chair; but the moment I was ſeated, I perceived every one labouring to ſtifle a laugh. I inſtantly ſuſpected that I had committed ſome ridiculous indecorum, and I attempted

to apologize for I knew not what offence; but after ſome heſitation, my extreme ſenſibility ſtruck me ſpeechleſs. The gentleman, however, kindly diſcovered the cauſe of their merriment, by exclaiming againſt the rude licentiouſneſs of the vulgar, and at the ſame time taking from behind me the pendulous reproach to the honours of my head. This diſcovery afforded me inexpreſſible relief, my paper ramellie was thrown into the fire, and I joined in the laugh which it produced: but I was ſtill embarraſſed by the conſequences of my miſtake, and expected the lady by whom I had been invited, with ſollicitude and apprehenſion.

WHEN ſhe came in, the deference with which ſhe was treated by perſons who were ſo much my ſuperiors, ſtruck me with awe; my powers of recollection were ſuſpended, and I reſolved to expreſs my ſentiments only by the lowneſs of my bow and the diſtance of my behaviour: I therefore haſtily retreated backward; and at the ſame time bowing with the moſt profound reverence, unhappily overturned the ſcreen, which in its fall threw down the breakfaſt table, broke all the china, and crippled the lap-dog. In the midſt of this ruin I ſtood torpid in ſilence and amazement, ſtunned with the ſhrieks of the ladies, the yelling of the dog, and the clattering of the china: and while I conſidered myſelf as

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the author of ſuch complicated miſchief, I believe I felt as keen anguiſh as he, who with a halter about his neck looks up, while the other end of it is faſtening to a gibbet.

THE ſcreen, however, was ſoon replaced, and the broken china removed; and though the dog was the principal object of attention, yet the lady ſometimes adverted to me: ſhe politely deſired that I would conſider the accident as of no conſequence; the china, ſhe ſaid, was a trifle, and ſhe hoped Pompey was more frighted than hurt. I made ſome apology, but with great confuſion and incoherence: at length, however, we were again ſeated, and breakfaſt was brought in.

I WAS extremely mortified to perceive, that the diſcourſe turned wholly upon the virtues of Pompey, and the conſequences of his hurt: it was examined with great attention and ſolliciitude, and found to be a razure of the ſkin the whole length of one of his fore legs. After ſome topical application, his cuſhion was placed in the corner by his lady, upon which he lay down, and indeed whined piteouſly.

I WAS beginning to recover from my perplexity, and had juſt made an attempt to introduce a new ſubject of converſation, when caſting my eye downward I was again thrown into extreme confuſion, by ſeeing ſomething hang from the

the fore part of my chair, which I imagined to be a portion of my ſhirt; though indeed it was no other than the corner of a napkin on which I ſat, and which during the confuſion produced by the fall of the ſkreen had been left in the chair.

My embarraſſment was ſoon diſcovered, though the cauſe was miſtaken; and the lady hoping to remove it, by giving me an opportunity to diſplay my abilities without the reſtraint of ceremony, requeſted that I would now give her the pleaſure which ſhe had impatiently expected, and read my play.

My play, therefore, I was obliged to produce, and having found an opportunity haſtily to button up the corner of the napkin while the manuſcript lay open in my lap, I began to read: and though my voice was at firſt languid, tremulous, and irreſolute, yet my attention was at length drawn from my ſituation to my ſubject; I pronounced with greater emphaſis and propriety, and I began to watch for the effects which I expected to produce upon my auditors: but I was extremely mortified to find, that whenever I pauſed to give room for a remark or an encomium, the interval was filled with an ejaculation of pity for the dog, who ſtill continued to whine upon his cuſhion, and was lamented in theſe

affec-

affectionate and pathetic terms — "Ah! poor, "dear, pretty, little creature."

It happened, however, that by ſome incidents in the fourth act the paſſions were apparently intereſted, and I was juſt exulting in my ſucceſs, when the lady who ſate next me unhappily opening her ſnuff box, which was not effected without ſome difficulty, the duſt that flew up threw me into a fit of ſneezing, which inſtantly cauſed my upper lip to put me again out of countenance: I therefore haſtily felt for my handkerchief, and it was not with leſs emotion than if I had ſeen a ghoſt, that I diſcovered it had been picked out of my pocket. In the mean time the opprobrious effuſion deſcended like an icicle to my chin; and the eyes of the company, which this accident had drawn upon me, were now turned away with looks which ſhewed that their pity was not proof againſt the ridicule of my diſtreſs. What I ſuffered at this moment, can neither be expreſſed nor conceived: I turned my head this way and that in the anguiſh of my mind, without knowing what I ſought; and at laſt holding up my manuſcript before my face, I was compelled to make uſe of the end of my neckcloth, which I again buttoned into my boſom. After many painful efforts I proceeded in my lecture, and again fixed the attention of my hearers. The fourth act was finiſhed, and

they

they expreſſed great impatience to hear the cataſtrophe: I therefore began the fifth with freſh confidence and vigour; but before I had read a page, I was interrupted by two gentlemen of great quality, profeſſors of Buckiſm, who came with a deſign to wait upon the ladies to an auction.

I ROSE up with the reſt of the company when they came in; but what was my aſtoniſhment, to perceive the napkin, which I had unfortunately ſecured by one corner, hang down from my waiſt to the ground! From this dilemma, however, I was delivered by the noble Buck who ſtood neareſt me; who ſwearing an oath of aſtoniſhment, twitched the napkin from me, and throwing it to the ſervant, told him that he had redeemed it from the rats, who were dragging it by degrees into a place where he would never have looked for it. The young ladies were ſcarce leſs confounded at this accident than I; and the noble matron herſelf was ſomewhat diſconcerted: ſhe ſaw my extreme confuſion; and thought fit to apologize for her couſin's behaviour; "He is a wild boy, Sir," ſays ſhe, "he plays theſe tricks with every body; but it "is his way, and no body minds it." When we were once more ſeated, the Bucks, upon the peremptory refuſal of the ladies to go out, declared they would ſtay and hear the laſt act of

my

my tragedy; I was therefore requeſted to go on. But my ſpirits were quite exhauſted by the violent agitation of my mind; and I was intimidated by the preſence of two perſons, who appeared to conſider me and my performance as objects only of merriment and ſport. I would gladly have renounced all that in the morning had been the object of my hope, to recover the dignity which I had already loſt in my own eſtimation; and had ſcarce any wiſh but to return without further diſgrace into the quiet ſhade of obſcurity. The ladies, however, would take no denial, and I was at length obliged to comply.

I WAS much pleaſed and ſurprized at the attention with which my new auditors ſeemed to liſten as I went on: the dog was now ſilent; I increaſed the pathos of my voice in proportion as I aſcended the climax of diſtreſs, and flattered myſelf that poetry and truth would be ſtill victorious: but juſt at this criſis, the gentleman, who had diſengaged me from the napkin, deſired me to ſtop half a moment; ſomething, he ſaid, had juſt ſtarted into his mind, which if he did not communicate he might forget: then turning to his companion, "Jack," ſays he, "there was "ſold in Smithfield no longer ago than laſt Sa-"turday, the largeſt ox that ever I beheld in "my life." The ridicule of this malicious apoſtrophe was ſo ſtriking, that pity and decorum

gave

gave way, and my patroneſs herſelf burſt into laughter: upon me, indeed, it produced a very different effect; for if I had been detected in an unſucceſsful attempt to pick a pocket, I could not have felt more ſhame, confuſion and anguiſh. The laughter into which the company had been ſurprized, was, however, immediately ſuppreſſed, and a ſevere cenſure paſſed upon the perſon who produced it. To atone for the mortification which I had ſuffered, the ladies expreſſed the utmoſt impatience to hear the concluſion, and I was encouraged by repeated encomiums to proceed: but though I once more attempted to recollect myſelf, and again began the ſpeech in which I had been interrupted, yet my thoughts were ſtill diſtracted; my voice faltered, and I had ſcarce breath to finiſh the firſt period.

This was remarked by my tormenter the Buck, who ſuddenly ſnatching the manuſcript out of my hands, declared that I did not do my play juſtice, and that he would finiſh it himſelf. He then began to read; but the affected gravity of his countenance, the unnatural tone of his voice, and the remembrance of his late anecdote of the ox, excited ſenſations that were incompatible both with pity and terror, and rendered me extremely wretched by keeping the company perpetually on the brink of laughter.

In the action of my play, virtue had been ſuſtained

tained by her own dignity, and exulted in the enjoyment of intellectual and independent happineſs, during a ſeries of external calamities that terminated in death; and vice, by the ſucceſs of her own projects, had been betrayed into ſhame, perplexity, and confuſion. Theſe events were indeed natural; and therefore I poetically inferred, with all the confidence of demonſtration, that "the torments of Tartarus, and "the felicity of Elyſium, were not neceſſary to "the juſtification of the Gods; ſince whatever "inequality might be pretended in the diſtribu-"tion of externals, peace is ſtill the prerogative "of virtue, and intellectual miſery can be in-"flicted only by guilt.

But the intellectual miſery which I ſuffered at the very moment when this favourite ſentiment was read, produced an irreſiſtible conviction that it was falſe; becauſe, except the dread of that puniſhment which I had indirectly denied, I felt all the torment that could be inflicted by guilt. In the proſecution of an undertaking which I believed to be virtuous, peace had been driven from my heart, by the concurrence of accident with the vices of others; and the miſery that I ſuffered, ſuddenly propagated itſelf: for not only enjoyment but hope was now at an end; my play upon which both had depended, was overturned from its foundation; and

I was ſo much affected that I took my leave with the abrupt haſte of diſtreſs and perplexity. I had no concern about what ſhould be ſaid of me when I was departed; and, perhaps, at the moment when I went out of the houſe, there was not in the world any human being more wretched than myſelf. The next morning when I reflected coolly upon theſe events, I would willingly have reconciled my experience with my principles, even at the expence of my morals. I would have ſuppoſed that my deſire of approbation was inordinate, and that a virtuous indifference about the opinion of others would have prevented all my diſtreſs; but I was compelled to acknowledge, that to acquire this indifference was not poſſible, and that no man becomes vicious by not effecting impoſſibilities: there may be heights of virtue beyond our reach; but to be vicious, we muſt either do ſomething from which we have power to abſtain, or neglect ſomething which we have power to do: there remained, therefore, no expedient to recover any part of the credit I had loſt, but ſetting a truth, which I had newly diſcovered by means ſo extraordinary, in a new light; and with this view I am a candidate for a place in the ADVENTURER.

I am, SIR, your's, *&c.*

DRAMATICUS.

NUMB.

NUMB. 53. TUESDAY, *May* 8, 1753.

Quiſque ſuos patimur Manes. VIRG.

Each has his lot, and bears the fate he drew.

SIR, Fleet, May 6.

IN conſequence of my engagements, I addreſs you once more from the habitations of miſery. In this place, from which buſineſs and pleaſure are equally excluded, and in which our only employment and diverſion is to hear the narratives of each other, I might much ſooner have gathered materials for a letter, had I not hoped to have been reminded of my promiſe: but ſince I find myſelf placed in the regions of oblivion, where I am no leſs neglected by you than by the reſt of mankind, I reſolved no longer to wait for ſollicitation, but ſtole early this evening from between gloomy ſulleneſs and riotous merriment, to give you an account of part of my companions.

ONE of the moſt eminent members of our club is Mr. EDWARD SCAMPER, a man of whoſe name the Olympic heroes would not have been aſhamed. NED was born to a ſmall eſtate which he determined to improve; and therefore, as ſoon as he became of age, mortgaged part of his land to buy a mare and ſtallion, and bred horſes for the

the courſe. He was at firſt very ſucceſsful, and gained ſeveral of the king's plates, as he is now every day boaſting, at the expence of very little more than ten times their value. At laſt, however, he diſcovered, that victory brought him more honour than profit: reſolving, therefore, to be rich as well as illuſtrious, he repleniſhed his pockets by another mortgage, became on a ſudden a daring Better, and reſolving not to truſt a jockey with his fortune, rode his horſe himſelf, diſtanced two of his competitors the firſt heat, and at laſt won the race, by forcing his horſe on a deſcent to full ſpeed at the hazard of his neck. His eſtate was thus repaired, and ſome friends that had no ſouls adviſed him to give over; but NED now knew the way to riches, and therefore without caution increaſed his expences. From this hour he talked and dreamed of nothing but a horſe race; and riſing ſoon to the ſummit of equeſtrian reputation, he was conſtantly expected on every courſe, divided all his time between lords and jockies, and as the unexperienced regulated their betts by his example, gained a great deal of money by laying openly on one horſe and ſecretly on the other. NED was now ſo ſure of growing rich, that he involved his eſtate in a third mortgage, borrowed money of all his friends, and riſqued his whole fortune upon Bay-Lincoln. He mounted with beating

heart, ſtarted fair and won the firſt heat; but in the ſecond as he was puſhing againſt the foremoſt of his rivals, his girth broke, his ſhoulder was diſlocated, and before he was diſmiſſed by the ſurgeon two bailiffs faſtened upon him, and he ſaw New-market no more. His daily amuſement for four years has been to blow the ſignal for ſtarting, to make imaginary matches, to repeat the pedigree of Bay-Lincoln, and to form reſolutions againſt truſting another groom with the choice of his girth.

The next in ſeniority is Mr. Timothy Snugg, a man of deep contrivance and impenetrable ſecrecy. His father died with the reputation of more wealth than he poſſeſſed: Tim, therefore, entered the world with a reputed fortune of ten thouſand pounds. Of this he very well knew that eight thouſand was imaginary: but being a man of refined policy, and knowing how much honour is annexed to riches, he reſolved never to detect his own poverty; but furniſhed his houſe with elegance, ſcattered his money with profuſion, encouraged every ſcheme of coſtly pleaſure, ſpoke of petty loſſes with negligence, and on the day before an execution entered his doors, had proclaimed at a public table his reſolution to be jolted no longer in a hackney coach.

Another

ANOTHER of my companions is the magnanimous JACK SCATTER, the ſon of a country gentleman, who having no other care than to leave him rich, conſidered that literature could not be had without expence; maſters would not teach for nothing; and when a book was bought and read, it would ſell for little. JACK was, therefore, taught to read and write by the butler; and when this acquiſition was made, was left to paſs his days in the kitchen and the ſtable, where he heard no crime cenſured but covetouſneſs and diſtruſt of poor honeſt ſervants, and where all the praiſe was beſtowed on good houſe-keeping and a free heart. At the death of his father, JACK ſet himſelf to retrieve the honour of his family: he abandoned his cellar to the butler, ordered his groom to provide hay and corn at diſcretion, took his houſe-keeper's word for the expences of the kitchen, allowed all his ſervants to do their work by deputies, permitted his domeſtics to keep his houſe open to their relations and acquaintance, and in ten years was conveyed hither, without having purchaſed by the loſs of his patrimony either honour or pleaſure, or obtained any other gratification than that of having corrupted the neighbouring villagers by luxury and idleneſs.

DICK SERGE was a draper in Cornhill, and paſſed eight years in proſperous diligence, with-

out any care but to keep his books, or any ambition but to be in time an alderman: but then, by ſome unaccountable revolution in his underſtanding, he became enamoured of wit and humour, deſpiſed the converſation of pedlars and ſtockjobbers, and rambled every night to the regions of gayety in queſt of company ſuited to his taſte. The wits at firſt flocked about him for ſport, and afterwards for intereſt; ſome found their way into his books, and ſome into his pockets; the man of adventure was equipped from his ſhop for the perſuit of a fortune; and he had ſometimes the honour to have his ſecurity accepted when his friends were in diſtreſs. Elated with theſe aſſociations he ſoon learned to neglect his ſhop; and having drawn his money out of the funds to avoid the neceſſity of teizing men of honour for trifling debts, he has been forced at laſt to retire hither till his friends can procure him a poſt at court.

ANOTHER that joins in the ſame meſs is BOB CORNICE, whoſe life has been ſpent in fitting up a houſe. About ten years ago BOB purchaſed the country habitation of a bankrupt: the mere ſhell of a building BOB holds no great matter, the inſide is the teſt of elegance. Of this houſe he was no ſooner maſter than he ſummoned twenty workmen to his aſſiſtance, tore up the floors and laid them anew, ſtripped off the wainſcot, drew the windows

windows from their frames, altered the diſpoſition of doors and fire places, and caſt the whole fabric into a new form: his next care was to have his cielings painted, his pannels gilt, and his chimney pieces carved: every thing was executed by the ableſt hands: Bob's buſineſs was to follow the workmen with a microſcope, and call upon them to retouch their performances, and heighten excellence to perfection. The reputation of his houſe now brings round him a daily confluence of viſitants, and every one tells him of ſome elegance which he has hitherto overlooked, ſome convenience not yet procured, or ſome new mode in ornament or furniture. Bob, who had no wiſh but to be admired, nor any guide but the faſhion, thought every thing beautiful in proportion as it was new, and conſidered his work as unfiniſhed, while any obſerver could ſuggeſt an addition; ſome alteration was therefore every day made, without any other motive than the charms of novelty. A traveller at laſt ſuggeſted to him the convenience of a grotto: Bob immediately ordered the mount of his garden to be excavated; and having laid out a large ſum in ſhells and minerals, was buſy in regulating the diſpoſition of the colours and luſtres, when two gentlemen, who had aſked permiſſion to ſee his gardens, preſented him a writ and led him off to leſs elegant apartments.

I KNOW not, Sir, whether among this fraternity of ſorrow you will think any much to be pitied; nor indeed do many of them appear to ſollicit compaſſion, for they generally applaud their own conduct, and deſpiſe thoſe whom want of taſte or ſpirit ſuffers to grow rich. It were happy, if the priſons of the kingdom were filled only with characters like theſe, men whom proſperity could not make uſeful, and whom ruin cannot make wiſe: but there are among us many who raiſe different ſenſations, many that owe their preſent miſery to the ſeductions of treachery, the ſtrokes of caſualty, or the tenderneſs of pity; many whoſe ſufferings diſgrace ſociety, and whoſe virtues would adorn it: of theſe, when familiarity ſhall have enabled me to recount their ſtories without horror, you may expect another narrative from,

SIR,

Your moſt humble Servant,

MISARGYRUS.

NUMB. 54. SATURDAY, *May* 12, 1753.

———*Senſim labefacta cadebat*
Relligio— CLAUDIANUS.

———His confidence in heav'n
Sunk by degrees———

IF a recluſe moraliſt who ſpeculates in a cloyſter, ſhould ſuppoſe every practice to be infamous in proportion as it is allowed to be criminal, no man would wonder; but every man who is acquainted with life, and is able to ſubſtitute the diſcoveries of experience for the deductions of reaſon, knows that he would be miſtaken.

LYING is generally allowed to be leſs criminal than adultery, and yet it is known to render a man much more infamous and contemptible; for he, who would modeſtly acquieſce in an imputation of adultery as a compliment, would reſent that of a lie as an inſult for which life only could atone. Thus are men tamely led hoodwinked by cuſtom, the creature of their own folly; and while imaginary light flaſhes under the bandage which excludes the reality, they fondly believe that they behold the ſun.

LYING, however, does not incur more infamy than it deſerves, though other vices incur leſs.

I have before remarked, that there are ſome practices, which though they degrade a man to the loweſt claſs of moral characters, do yet imply ſome natural ſuperiority; but lying is, on the contrary, always an implication of weakneſs and defect. Slander is the revenge of a coward, and diſſimulation his defence: lying boaſts are the ſtigma of impotent ambition, of obſcurity without merit, and pride totally deſtitute of intellectual dignity: and even lies of apology imply indiſcretion or ruſticity, ignorance, folly, or indecorum.

But there is equal turpitude, and yet greater meanneſs, in thoſe forms of ſpeech which deceive without direct falſhood. The crime is committed with greater deliberation, as it requires more contrivance; and by the offenders the uſe of language is totally perverted: they conceal a meaning oppoſite to that which they expreſs; their ſpeech is a kind of riddle propounded for an evil purpoſe; and as they may, therefore, be properly diſtinguiſhed by the name of Sphinxes, there would not perhaps be much cauſe for regret, if, like the firſt monſter of the name, they ſhould break their necks upon the ſolution of their enigmas.

Indirect lies more effectually than others deſtroy that mutual confidence, which is ſaid to be the band of ſociety: they are more frequently repeated,

peated, becauſe they are not prevented by the dread of detection: and he who has obtained a virtuous character is not always believed, becauſe we know not but that he may have been perſuaded by the ſophiſtry of folly, that to deceive is not to lie, and that there is a certain manner in which truth may be violated without incurring either guilt or ſhame.

But lying, however practiſed, does like every other vice ultimately diſappoint its own purpoſe: "A lying tongue is but for a moment." Detraction, when it is diſcovered to be falſe, confers honour, and diſſimulation provokes reſentment; the falſe boaſt incurs contempt, and the falſe apology aggravates the offence.

Is it not, therefore, aſtoniſhing, that a practice, for whatever reaſon, ſo univerſally infamous and unſucceſsful, ſhould not be more generally and ſcrupulouſly avoided? To think, is to renounce it: and that I may fix the attention of my readers a little longer upon the ſubject, I ſhall relate a ſtory which, perhaps, by thoſe who have much ſenſibility, will not ſoon be forgotten.

Charlotte and Maria were educated together at an eminent boarding ſchool near London: there was little difference in their age, and their perſonal accompliſhments were equal: but tho' their families were of the ſame rank, yet as

CHARLOTTE was an only child, ſhe was conſiderably ſuperior in fortune.

SOON after they were taken home, CHARLOTTE was addreſſed by Captain FREEMAN, who beſides his commiſſion in the guards had a ſmall paternal eſtate: but as her friends hoped for a more advantageous match, the CAPTAIN was deſired to forbear his viſits, and the lady to think of him no more. After ſome fruitleſs ſtruggles, they acquieſced; but the diſcontent of both was ſo apparent, that it was thought expedient to remove Miſs into the country. She was ſent to her aunt, the Lady Meadows, who with her daughter lived retired at the family ſeat, more than one hundred miles diſtant from the metropolis. After ſhe had repined in this dreary ſolitude from April to Auguſt, ſhe was ſurprized with a viſit from her father, who brought with him Sir JAMES FORREST, a young gentleman who had juſt ſucceeded to a baronet's title and a very large eſtate in the ſame county. Sir JAMES had good nature and good ſenſe, an agreeable perſon and an eaſy addreſs: Miſs was inſenſibly pleaſed with his company; her vanity if not her love had a new object; a deſire to be delivered from a ſtate of dependance and obſcurity, had almoſt abſorbed all the reſt; and it is no wonder that this deſire was gratified, when ſcarce any other was felt; or that in compliance with the

united

united ſollicitations of her friends and her lover, ſhe ſuffered herſelf within a few weeks to become a lady and a wife. They continued in the country till the beginning of October, and then came up to London, having prevailed upon her aunt to accompany them, that Miſs Meadows, with whom the bride had contracted an intimate friendſhip, might be gratified with the diverſions of the town during the winter.

CAPTAIN FREEMAN, when he heard that Miſs CHARLOTTE was married, immediately made propoſals of marriage to MARIA, with whom he became acquainted during his viſits to her friend, and ſoon after married her.

THE friendſhip of the two young ladies ſeemed to be rather increaſed than diminiſhed by their marriage; they were always of the ſame party both in the private and public diverſions of the ſeaſon, and viſited each other without the formalities of meſſages and dreſs.

BUT neither Sir JAMES nor Mrs. FREEMAN could reflect without uneaſineſs upon the frequent interviews which this familiarity and confidence produced between a lover and his miſtreſs, whom force only had divided; and though of theſe interviews they were themſelves witneſſes, yet Sir JAMES inſenſibly became jealous of his lady, and Mrs. FREEMAN of her huſband.

IT

It happened in the May following, that Sir JAMES went about ten miles out of town to be preſent at the election of a member of parliament for the county, and was not expected to return till the next day. In the evening his lady took a chair and viſited Mrs. FREEMAN: the reſt of the company went away early, the CAPTAIN was upon guard, Sir JAMES was out of town, and the two ladies after ſupper ſate down to piquet, and continued the game without once reflecting upon the hour till three in the morning. Lady FORREST would then have gone home; but Mrs. FREEMAN, perhaps chiefly to conceal a contrary deſire, importuned her to ſtay till the CAPTAIN came in, and at length with ſome reluctance ſhe conſented.

ABOUT five the CAPTAIN came home, and Lady FORREST immediately ſent out for a chair: a chair, as it happened, could not be procured; but a hackney coach being brought in its ſtead, the CAPTAIN inſiſted upon waiting on her ladyſhip home. This ſhe refuſed with ſome emotion; it is probable, that ſhe ſtill regarded the CAPTAIN with leſs indifference than ſhe wiſhed, and was therefore more ſenſible of the impropriety of his offer: but her reaſons for rejecting it, however forcible, being ſuch as ſhe could not allege, he perſiſted, and her reſolution was overborne. By this importunate complaiſance

the

the CAPTAIN had not only thrown Lady FORREST into confuſion, but diſpleaſed his wife: ſhe could not, however, without unpoliteneſs oppoſe it; and leſt her uneaſineſs ſhould be diſcovered, ſhe affected a negligence which in ſome degree revenged it: ſhe deſired that when he came back he would not diſturb her, for that ſhe ſhould go directly to bed; and added with a kind of drowſy inſenſibility, "I am more than "half aſleep already."

LADY FORREST and the CAPTAIN were to go from the Haymarket to Groſvenor Square. It was about half an hour after five when they got into the coach; the morning was remarkably fine, the late conteſt had ſhaken off all diſpoſition to ſleep, and Lady FORREST could not help ſaying, that ſhe had much rather take a walk in the Park than go home to bed. The CAPTAIN zealouſly expreſſed the ſame ſentiment, and propoſed that the coach ſhould ſet them down at St. James's Gate. The Lady, however, had nearly the ſame objections againſt being ſeen in the Mall without any other company than the CAPTAIN, that ſhe had againſt its being known that they were alone together in a hackney coach: ſhe, therefore, to extricate herſelf from this ſecond difficulty, propoſed that they ſhould call at her father's in Bond-ſtreet, and take her couſin Meadows, whom ſhe knew

to be an early riſer, with them. This project was immediately put in execution; but Lady FORREST found her couſin indiſpoſed with a cold. When ſhe had communicated the deſign of this early viſit, Miſs Meadows intreated her to give up her walk in the Park, to ſtay till the family roſe, and go home after breakfaſt: "No," replied Lady FORREST, "I am determined upon a walk; but as I muſt firſt get "rid of Captain FREEMAN, I will ſend down "word that I will take your advice." A ſervant was accordingly diſpatched to acquaint the CAPTAIN, who was waiting below, that Miſs Meadows was indiſpoſed, and had engaged Lady FORREST to breakfaſt.

NUMB. 55. TUESDAY, *May* 15, 1753.

Quid quiſque vitet, nunquam homini ſatis
Cautum eſt in horas. HOR.

While dangers hourly round us riſe,
No caution guards us from ſurprize.
FRANCIS.

THE CAPTAIN diſcharged the coach; but being piqued at the behaviour of his wife, and feeling that flow of ſpirits which uſually

ally returns with the morning even to thoſe who have not ſlept in the night, he had no deſire to go home, and therefore reſolved to enjoy the fine morning in the Park alone.

LADY FORREST not doubting but that the CAPTAIN would immediately return home, congratulated herſelf upon her deliverance; but at the ſame time to indulge her deſire of a walk, followed him into the Park.

THE CAPTAIN had reached the top of the Mall, and turning back met her before ſhe had advanced two hundred yards beyond the pallace. The moment ſhe perceived him, the remembrance of her meſſage, the motives that produced it, the detection of its falſhood and diſcovery of its deſign, her diſappointment and conſciouſneſs of that very ſituation which ſhe had ſo much reaſon to avoid, all concurred to cover her with confuſion which it was impoſſible to hide: pride and good breeding were, however, ſtill predominant over truth and prudence; ſhe was ſtill zealous to remove from the CAPTAIN's mind any ſuſpicion of a deſign to ſhun him, and therefore with an effort perhaps equal to that of a hero who ſmiles upon the rack, ſhe affected an air of gaiety, ſaid ſhe was glad to ſee him, and as an excuſe for her meſſage and her conduct, prattled ſomething about the ficklenеſs of woman's mind, and concluded with obſerving

that

that ſhe changed her's too often ever to be mad. By this conduct a retreat was rendered impoſſible, and they walked together till between eight and nine: but the clouds having inſenſibly gathered, and a ſudden ſhower falling juſt as they reached Spring-Gardens, they went out inſtead of going back; and the CAPTAIN having put the lady into a chair took his leave.

IT happened that Sir JAMES, contrary to his firſt purpoſe, had returned from his journey at night. He learnt from the ſervants, that his lady was gone to Captain FREEMAN's, and was ſecretly diſpleaſed that ſhe had made this viſit when he was abſent; an incident which, however trifling in itſelf, was by the magic of jealouſy ſwelled into importance: yet upon recollection he reproved himſelf for this diſpleaſure, ſince the preſence of the CAPTAIN's lady would ſufficiently ſecure the honour of his own. While he was ſtruggling with theſe ſuſpicions, they increaſed both in number and ſtrength in proportion as the night wore away. At one he went to bed; but he paſſed the night in agonies of terror and reſentment, doubting whether the abſence of his lady was the effect of accident or deſign, liſtening to every noiſe, and bewildering himſelf in a multitude of extravagant ſuppoſitions. He roſe again at break of day; and after ſeveral hours of ſuſpenſe and irreſolution, whe-

whether to wait the iſſue or go out for intelligence, the reſtleſſneſs of curioſity prevailed, and about eight he ſet out for Captain FREEMAN'S; but left word with his ſervants, that he was gone to a neighbouring coffee-houſe.

Mrs. FREEMAN, whoſe affected indifference and diſſimulation of a deſign to go immediately to bed, contributed to prevent the CAPTAIN'S return, had during his abſence ſuffered inexpreſſible diſquiet: ſhe had, indeed, neither intention to go to bed, nor inclination to ſleep; ſhe walked backward and forward in her chamber, diſtracted with jealouſy and ſuſpenſe, till ſhe was informed that Sir JAMES was below, and deſired to ſee her. When ſhe came down, he diſcovered that ſhe had been in tears: his fear was now more alarmed than his jealouſy, and he concluded that ſome fatal accident had befallen his wife; but he ſoon learnt that ſhe and the CAPTAIN had gone from thence at five in the morning, and that he was not yet returned. Mrs. FREEMAN, by Sir JAMES's enquiry, knew that his lady had not been at home: her ſuſpicions, therefore, were confirmed; and in her jealouſy, which to prevent a duel ſhe laboured to conceal, Sir JAMES found new cauſe for his own. He determined, however, to wait with as much decency as poſſible, till the CAPTAIN came in; and perhaps two perſons were never more embarraſſed by the preſence

of

of each other. While breakfaſt was getting ready, Dr. TATTLE came to pay Mrs. FREEMAN a morning viſit; and to the unſpeakable relief both of the lady and her gueſt was immediately admitted. Doctor TATTLE is one of thoſe male goſſips who in the common opinion are the moſt diverting company in the world. The Doctor ſaw that Mrs. FREEMAN was low ſpirited, and made ſeveral efforts to divert her but without ſucceſs: at laſt he declared with an air of ironical importance, that he could tell her ſuch news as would make her look grave for ſomething; "The CAPTAIN," ſays he, "has juſt huddled "a lady into a chair at the door of a bagnio "near Spring Gardens." He ſoon perceived, that this ſpeech was received with emotions very different from thoſe he intended to produce; and, therefore, added, "that ſhe need not, how-"ever, be jealous; for notwithſtanding the "manner in which he had related the incident, "the lady was certainly a woman of character, "as he inſtantly diſcovered by her mien and ap-"pearance:" this particular confirmed the ſuſpicion which it was intended to remove; and the Doctor finding that he was not ſo good company as uſual, took his leave, but was met at the door by the CAPTAIN who brought him back. His preſence, however inſignificant, impoſed ſome reſtraint upon the reſt of the company;

pany; and Sir JAMES, with as good an appearance of jocularity as he could aſſume, aſked the CAPTAIN, "What he had done with his wife." The CAPTAIN with ſome irreſolution replied, that "he had left her early in the morning at "her father's; and that having made a point of "waiting on her home, ſhe ſent word down "that her couſin Meadows was indiſpoſed and "had engaged her to breakfaſt." The CAPTAIN, who knew nothing of the anecdote that had been communicated by the Doctor, judged by appearances that it was prudent thus indirectly to lie, by concealing the truth both from Sir JAMES and his wife: he ſuppoſed, indeed, that Sir JAMES would immediately enquire after his wife at her father's, and learn that ſhe did not ſtay there to breakfaſt; but as it would not follow that they had been together, he left her to account for her abſence as ſhe thought fit, taking for granted that what he had concealed ſhe alſo would conceal for the ſame reaſons; or if ſhe did not, as he had affirmed nothing contrary to truth, he might pretend to have concealed it in jeſt. Sir JAMES, as ſoon as he had received this intelligence, took his leave with ſome appearance of ſatisfaction, and was followed by the Doctor.

As ſoon as Mrs. FREEMAN and the CAPTAIN were alone, ſhe queſtioned him with great earneſtneſs about the lady whom he had been ſeen to

put

into a chair. When he heard that this incident had been related in the preſence of Sir JAMES, he was greatly alarmed leſt lady FORREST ſhould increaſe his ſuſpicions, by attempting to conceal that which, by a ſeries of enquiry to which he was now ſtimulated, he would probably diſcover: he condemned this conduct in himſelf, and as the moſt effectual means at once to quiet the mind of his wife and obtain her aſſiſtance, he told her all that had happened and his apprehenſion of the conſequences: he alſo urged her to go directly to Miſs Meadows, by whom his account would be confirmed, and of whom ſhe might learn farther intelligence of Sir JAMES; and to find ſome way to acquaint lady FORREST with her danger, and admoniſh her to conceal nothing.

Mrs. FREEMAN was convinced of the CAPTAIN's ſincerity, not only by the advice which he urged her to give to lady FORREST, but by the conſiſtency of the ſtory and the manner in which he was affected. Her jealouſy was changed into pity for her friend, and apprehenſion for her huſband. She haſted to Miſs Meadows, and learnt that Sir JAMES had enquired of the ſervant for his lady, and was told that ſhe had been there early with Captain FREEMAN, but went away ſoon after him: ſhe related to Miſs Meadows all that had happened, and thinking it at leaſt poſ-

ſible

ſible that Sir JAMES might not go directly home, ſhe wrote the following letter to his lady.

"My dear lady FORREST,

"I Am in the utmoſt diſtreſs for you. Sir "JAMES has ſuſpicions which truth only "can remove, and of which my indiſcretion is "the cauſe. If I had not concealed my deſire "of the CAPTAIN's return, your deſign to diſ-"engage yourſelf from him, which I learn from "Miſs Meadows, would have been effected. "Sir JAMES breakfaſted with me in the Hay-"market; and has ſince called at your father's, "from whence I write: he knows that your "ſtay here was ſhort, and has reaſon to believe "the CAPTAIN put you into a chair ſome hours "afterwards at Spring Gardens. I hope there-"fore, my dear lady, that this will reach your "hands time enough to prevent your concealing "any thing. It would have been better if Sir "JAMES had known nothing, for then you "would not have been ſuſpected; but now he "muſt know all, or you cannot be juſtified. "Forgive the freedom with which I write, and "believe me moſt affectionately

"Yours,

"MARIA FREEMAN.

"P.S. I have ordered the bearer to ſay he came "from Mrs. Faſhion the milliner."

THIS

THIS letter was given to a chairman, and he was ordered to ſay he brought it from the milliner's; becauſe if it ſhould be known to come from Mrs. FREEMAN, and ſhould fall by accident into Sir JAMES's hands, his curioſity might prompt him to read it, and his jealouſy to queſtion the lady without communicating the contents.

NUMB. 56. SATURDAY, *May* 19, 1753.

—Multos in ſumma pericula miſit
Venturi timor ipſe mali. LUCANUS.

How oft the fear of ill to ill betrays!

SIR JAMES being convinced, that his lady and the CAPTAIN had paſſed the morning at a bagnio, by the anſwer which he received at her father's, went directly home. His lady was juſt arrived before him, and had not recovered from the confuſion and dread which ſeized her when ſhe heard that Sir JAMES came to town the night before, and at the ſame inſtant anticipated the conſequences of her own indiſcretion. She was told he was then at the coffee-houſe, and in a few minutes was thrown into an

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univerſal tremor upon hearing him knock at the door. He perceived her diſtreſs not with compaſſion but rage, becauſe he believed it to proceed from the conſciouſneſs of guilt: he turned pale, and his lips quivered; but he ſo far reſtrained his paſſion as to aſk her without invective, "Where, and how ſhe had paſſed the "night." She replied, "at Captain FREE-"MAN'S; that the CAPTAIN was upon guard, "that ſhe ſate up with his lady till he came "in, and that then inſiſting to ſee her home "ſhe would ſuffer the coach to go no farther "than her father's, where he left her early in "the morning:" ſhe had not fortitude to relate the ſequel, but ſtopped with ſome appearance of irreſolution and terror. Sir JAMES then aſked, "If ſhe came directly from her father's home." This queſtion, and the manner in which it was aſked, increaſed her confuſion: to appear to have ſtopped ſhort in her narrative, ſhe thought would be an implication of guilt, as it would betray a deſire of concealment: but the paſt could not be recalled, and ſhe was impelled by equivocation to falſhood, from which, however, ſhe would have been kept back by fear, if Sir JAMES had not deceived her into a belief that he had been no farther than the neighbourhood. After theſe tumultuous reflections which paſſed in a moment, ſhe ventured to affirm, that "ſhe ſtaid with

"Miſs

"Miſs Meadows till eight, and then came "home:" but ſhe uttered this falſhood with ſuch marks of guilt and ſhame, which ſhe had indeed no otherwiſe than by this falſhood incurred or deſerved, that Sir JAMES no more doubted her infidelity than her exiſtence. As her ſtory was the ſame with that of the CAPTAIN's, and as one had concealed the truth and the other denied it, he concluded there was a confederacy between them; and determining firſt to bring the CAPTAIN to account, he turned from her abruptly and immediately left the houſe.

AT the door he met the chairman who had been diſpatched by Mrs. FREEMAN to his lady; and fiercely interrogating him what was his buſineſs, the man produced the letter, and ſaying, as he had been ordered, that he brought it from Mrs. Faſhion, Sir JAMES ſnatched it from him, and muttering ſome expreſſions of contempt and reſentment thruſt it into his pocket.

IT happened that Sir JAMES did not find the CAPTAIN at home; he, therefore, left a billet, in which he requeſted to ſee him at a neighbouring tavern, and added that he had put on his ſword.

IN the mean time, his lady, dreading a diſcovery of the falſhood which ſhe had aſſerted, diſpatched a billet to Captain FREEMAN; in which ſhe conjured him as a man of honour, for particular

cular reaſons not to own to Sir JAMES, or any other perſon, that he had ſeen her after he had left her at her father's: ſhe alſo wrote to her couſin Meadows, intreating, that if ſhe was queſtioned by Sir JAMES, he might be told that ſhe ſtaid with her till eight o'clock, an hour at which only herſelf and the ſervants were up.

THE billet to Miſs Meadows came ſoon after the chairman had returned with an account of what had happened to the letter; and Mrs. FREEMAN was juſt gone in great haſte to relate this accident to the CAPTAIN, as it was of importance that he ſhould know it before his next interview with Sir JAMES: but the CAPTAIN had been at home before her, and had received both Sir JAMES's billet and that of his lady. He went immediately to the tavern, and, inquiring for Sir JAMES FORREST, was ſhewn into a back room up one pair of ſtairs: Sir JAMES received his ſalutation without reply, and inſtantly bolted the door. His jealouſy was complicated with that indignation and contempt, which a ſenſe of injury from a perſon of inferior rank never fails to produce; he, therefore, demanded of the CAPTAIN in a haughty tone, "Whether he had not "that morning been in company with his wife, "after he had left her at her father's?" The CAPTAIN, who was incenſed at Sir JAMES's manner, and deemed himſelf engaged in honour

to keep the lady's ſecret, anſwered that "after "what he had ſaid in the morning, no man had "a right to ſuppoſe he had ſeen the lady after-"wards; that to inſinuate the contrary, was "obliquely to charge him with a falſhood; that "he was bound to anſwer no ſuch queſtions, "till they were properly explained; and that as "a gentleman he was prepared to vindicate his "honour." Sir JAMES juſtly deemed this reply an equivocation and an inſult; and being no longer able to reſtrain his rage, he curſed the CAPTAIN as a liar and a ſcoundrel, and at the ſame time ſtriking him a violent blow with his fiſt, drew his ſword and put himſelf in a poſture of defence. Whatever deſign the CAPTAIN might have had to bring his friend to temper, and reconcile him to his wife, when he firſt entered the room, he was now equally enraged, and indeed had ſuffered equal indignity; he, therefore, drew at the ſame inſtant, and after a few deſperate paſſes on both ſides he received a wound in his breaſt, and reeling backward a few paces fell down.

THE noiſe had brought many people to the door of the room, and it was forced open juſt as the CAPTAIN received his wound: Sir JAMES was ſecured, and a meſſenger was diſpatched for a ſurgeon. In the mean time the CAPTAIN perceived himſelf to be dying; and whatever might before have been his opinion of right and wrong

and

and honour and ſhame, he now thought all diſſimulation criminal, and that his murderer had a right to that truth which he thought it meritorious to deny him when he was his friend; he, therefore, earneſtly deſired to ſpeak a few words to him in private. This requeſt was immediately granted; the perſons who had ruſhed in withdrew, contenting themſelves to keep guard at the door; and the CAPTAIN beckoning Sir JAMES to kneel down by him, then told him, that "however his lady might have been ſurprized "or betrayed by pride or fear into diſſimulation "or falſhood, ſhe was innocent of the crime "which he ſuppoſed her ſollicitous to conceal:" he then briefly related all the events as they had happened; and at laſt, graſping his hand, urged him to eſcape from the window, that he might be a friend to his widow and to his child, if its birth ſhould not be prevented by the death of its father. Sir JAMES yielded to the force of this motive, and eſcaped as the CAPTAIN had directed. In his way to Dover he read the letter which he had taken from the chairman, and the next poſt incloſed it in the following to his lady.

"My dear CHARLOTTE,

"I AM the moſt wretched of all men; but I "do not upbraid you as the cauſe: would "to God that I were not more guilty than you!

"We are the martyrs of diſſimulation. By diſ-
"ſimulation dear Captain FREEMAN was induced
"to waſte thoſe hours with you, which he
"would otherwiſe have enjoyed with the poor
"unhappy diſſembler his wife. Truſting in the
"ſucceſs of diſſimulation, you was tempted to
"venture into the Park, where you met him
"whom you wiſhed to ſhun. By detecting diſ-
"ſimulation in the CAPTAIN, my ſuſpicions
"were increaſed; and by diſſimulation and falſ-
"hood you confirmed them. But your diſſimu-
"lation and falſhood were the effects of mine;
"yours were ineffectual, mine ſucceeded: for
"I left word that I was gone no farther than the
"Coffee-houſe, that you might not ſuſpect I had
"learned too much to be deceived. By the
"ſucceſs of a lie put into the mouth of a chair-
"man, I was prevented from reading a letter
"which at laſt would have undeceived me; and
"by perſiſting in diſſimulation, the CAPTAIN
"has made his friend a fugitive, and his wife a
"widow. Thus does inſincerity terminate in
"miſery and confuſion, whether in its imme-
"diate purpoſe it ſucceeds or is diſappointed. O
"my dear CHARLOTTE! if ever we meet again,
"—to meet again in peace is impoſſible—but if
"ever we meet again, let us reſolve to be ſin-
"cere: to be ſincere is to be wiſe, innocent,
"and ſafe. We venture to commit faults

"which

" which ſhame or fear would prevent, if we did
" not hope to conceal them by a lie. But in
" the labyrinth of falſhood, men meet thoſe
" evils which they ſeek to avoid; and as in the
" ſtrait path of truth alone they can ſee before
" them, in the ſtrait path of truth alone they
" can perſue felicity with ſucceſs. Adieu! I
" am—dreadful!—I can ſubſcribe nothing that
" does not reproach and torment me—Adieu!"

WITHIN a few weeks after the receipt of this letter, the unhappy lady heard that her huſband was caſt away in his paſſage to France.

NUMB. 57. TUESDAY, *May* 22, 1753.

———*Nec vox hominem ſonat*— VIRG.

——O more than human voice!

To the ADVENTURER.

SIR,

LONGINUS proceeds to addreſs his friend TERENTIANUS in the following manner.

IT is the peculiar privilege of poetry, not only to place material objects in the moſt amiable attitudes, and to clothe them in the moſt graceful dreſs, but alſo to give life and motion to immaterial beings, and form, and colour, and action,

even to abſtract ideas; to embody the VIRTUES, the VICES, and the PASSIONS; and to bring before our eyes, as on a ſtage, every faculty of the human mind.

PROSOPOPOEIA, therefore, or perſonification, conducted with dignity and propriety, may be juſtly eſteemed one of the greateſt efforts of the creative power of a warm and lively imagination. Of this figure many illuſtrious examples may be produced from the Jewiſh writers I have been ſo earneſtly recommending to your peruſal; among whom, every part and object of nature is animated, and endowed with ſenſe, with paſſion, and with language.

To ſay that the lightning obeyed the commands of GOD, would of itſelf be ſufficiently ſublime; but a Hebrew bard expreſſes this idea with far greater energy and life: "Canſt thou "ſend lightnings, that they may go, and ſay "unto thee, Here we are!" And again, "God ſendeth forth light and it goeth; he "calleth it again, and it obeyeth him with fear." How animated, how emphatical, is this unexpected anſwer, "Here we are!"

PLATO, with a divine boldneſs, introduces in his CRITO, the LAWS of Athens pleading with SOCRATES, and diſſuading him from an attempt to eſcape from the priſon in which he was confined; and the ROMAN rival of DEMOSTHENES has

has made his country tenderly expoſtulate with CATILINE, on the dreadful miſeries which his rebellion would devolve on her head. But will a candid critic preſer either of theſe admired perſonifications, to thoſe paſſages in the Jewiſh poets, where Babylon, or Jeruſalem, or Tyre, are repreſented as ſitting on the duſt, covered with ſackcloth, ſtretching out their hands in vain, and loudly lamenting their deſolation? Nay, farther, will he reckon them even equal to the following fictions? WISDOM is introduced, ſaying of herſelf; "When GOD prepared the heavens, I "was there; when he ſet a circle upon the face "of the deep, when he gave to the ſea his de-"cree that the waters ſhould not paſs his com-"mandments, when he appointed the founda-"tions of the earth, then was I by him as one "brought up with him; and I was daily his de-"light, playing always before him." Where, TERENTIANUS, ſhall we find our MINERVA ſpeaking with ſuch dignity and elevation? The goddeſs of the Hebrew bard, is not only the patroneſs and inventreſs of arts and learning, the parent of felicity and fame, the guardian and conductreſs of human life; but ſhe is painted as immortal and eternal, the conſtant companion of the great CREATOR himſelf, and the partaker of his counſels and deſigns. Still bolder is the other Proſopopœia: "DESTRUCTION and

" DEATH ſay (of WISDOM,) we have heard the " fame thereof with our ears." If pretenders to taſte and judgment cenſure ſuch a fiction as extravagant and wild, I deſpiſe their frigidity and groſs inſenſibility.

WHEN JEHOVAH is repreſented as deſcending to puniſh the earth in his juſt anger, it is added, " Before him went the PESTILENCE." When the Babylonian tyrant is deſtroyed, " the " fir-trees rejoice at his fall, and the cedars of " Lebanon, ſaying, ſince thou art laid down, " no feller is come up againſt us." And at the captivity of Jeruſalem, the very ramparts and the walls lament, " they languiſh together." Read likewiſe the following addreſs, and tell me what emotion you feel at the time of peruſal: " O " thou ſword of the Lord, how long will it " be ere thou be quiet? put up thyſelf into thy " ſcabbard, reſt and be ſilent." Art thou not amazed and delighted, my friend, to behold joy, and anguiſh, and revenge, aſcribed to the trees of the foreſt, to walls, and warlike inſtruments?

BEFORE I conclude theſe obſervations I cannot forbear taking notice of two remarkable paſſages in the Hebrew writers, becauſe they bear a cloſe reſemblance with two in our own tragedians.

SOPHOCLES,

SOPHOCLES, by a noble Proſopopœia, thus aggravates the miſery of the Thebans, viſited by a dreadful plague — "Hell is enriched with "groans and lamentations." This image is heightened by a Jewiſh author, who deſcribes Hell or Hades, as "an enormous monſter, "who hath extended and enlarged himſelf, "and opened his inſatiable mouth without "meaſure."

CASSANDRA, in ESCHYLUS, ſtruck with the treachery and barbarity of Clytemneſtra who is murdering her huſband Agamemnon, ſuddenly exclaims in a prophetic fury, "Shall I call her "the direful mother of Hell!" To repreſent the moſt terrible ſpecies of deſtruction, the Jewiſh poet ſays, "The firſt born of death ſhall "devour his ſtrength."

BESIDES the attribution of perſon and action to objects immaterial or inanimate, there is ſtill another ſpecies of the Proſopopœia no leſs lively and beautiful than the former, when a real perſon is introduced ſpeaking with propriety and decorum. The ſpeeches which the Jewiſh poets have put into the mouth of their JEHOVAH, are worthy the greatneſs and incomprehenſible majeſty of the ALL-PERFECT BEING. Hear him aſking one of his creatures, with a lofty kind of irony, "Where "waſt thou, when I laid the foundations of

" the earth? declare, if thou haſt underſtanding.
" Who hath laid the meaſures thereof, if thou
" knoweſt? or who hath ſtretched the line
" upon it? Whereon are the foundations there-
" of faſtened, or who laid the corner ſtone?
" When the morning ſtars ſang together, and
" all the ſons of GOD ſhouted for joy? Or
" who ſhut up the ſea with doors, when it brake
" forth as if it had iſſued out of the womb?
" When I brake up for it my decreed place,
" and ſet bars and doors, and ſaid, Hitherto
" ſhalt thou come, but no further, and here
" ſhall the pride of thy waves be ſtayed." How can we reply to theſe ſublime enquiries, but in the words that follow? " Behold, I am vile,
" what ſhall I anſwer thee? I will lay mine
" hand upon my mouth."

I HAVE in a former treatiſe obſerved to you, that HOMER has degraded his Gods into men: theſe writers alone have not violated the DIVINE MAJESTY by inadequate and indecent repreſentations, but have made the great CREATOR act and ſpeak, in a manner ſuitable to the ſupreme dignity of his nature, as far as the groſſneſs of mortal conceptions will permit. From the ſublimity and ſpirituality of their notions, ſo different in degree and kind from thoſe of the moſt exalted philoſophers, one may, perhaps, be inclined to think their claim

claim to a divine inſpiration reaſonable and juſt, ſince GOD alone can deſcribe himſelf to man.

I HAD written thus far, when I received diſpatches from the empreſs ZENOBIA, with orders to attend her inſtantly at PALMYRA; but am reſolved before I ſet out, to add to this letter a few remarks on the beautiful compariſons of the Hebrew poets.

THE uſe of ſimilies in general conſiſts in the illuſtration or amplification of any ſubject, or in preſenting pleaſing pictures to the mind by the ſuggeſtion of new images. HOMER and the HEBREW bards diſdain minute reſemblances, and ſeek not an exact correſpondence with every feature of the object they introduce. Provided a general likeneſs appear, they think it ſufficient. Not ſollicitous for exactneſs, which in every work is the ſure criterion of a cold and creeping genius, they introduce many circumſtances that perhaps have no direct affinity to the ſubject, but taken all together contribute to the variety and beauty of the piece.

THE pleaſures of friendſhip and benevolence are compared to the perfumes that flow from the ointments uſually poured on the prieſt's head, which run down to his beard and even to the ſkirts of his clothing. The ſun riſing and breaking in upon the ſhades of night, is compared to a bride-

groom

groom iſſuing out of his chamber; in alluſion to the Jewiſh cuſtom, of uſhering the bridegroom from his chamber at midnight with great ſolemnity and ſplendor, preceded by the light of innumerable lamps and torches. How amiably is the tenderneſs and ſollicitude of GOD for his favourites expreſſed!" "As the eagle ſtirreth up her "neſt, fluttereth over her young, ſpreadeth "abroad her wings, taketh them, beareth them on "her wings, ſo the Lord alone did lead them!" On the other hand, how dreadfully is his indignation deſcribed! "I will be unto them as a "lion, as a leopard by the way will I obſerve "them. I will meet them as a bear that is be-"reaved of her whelps, and I will rent the caul "of their heart." A little afterwards the ſcene ſuddenly changes, and divine favour is painted by the following ſimilitudes: "I will be as the "dew unto Judæa; he ſhall grow as the lilly; "his branches ſhall ſpread, and his beauty ſhall "be as the olive tree, and his ſmell like Mount "Libanus." MENANDER himſelf, that juſt characterizer of human life, has not given us a more apt and lively compariſon than the following: "As the climbing a ſandy way is to the "feet of the aged, ſo is a wife full of words to "a quiet man." Nor has one of our Grecian poets ſpoken ſo feelingly, ſo eloquently, or ſo elegantly of beauty, as the emperor SOLOMON of his

his miſtreſs, or bride, in images perfectly original and new: "Thy hair," ſays he, "is as a "flock of goats that appear from Mount Gilead; "thy teeth are like a flock of ſheep that are even "ſhorn, which come up from the waſhing:" by which ſimilitude their exact equality, evenneſs, and whiteneſs, are juſtly repreſented. "Thy neck is like the tower of David, builded "for an armoury, whereon there hang a thou-"ſand bucklers, all ſhields of mighty men:" that is, ſtrait and tall, adorned with golden chains and the richeſt jewels of the Eaſt. "Thy "two breaſts are like two young roes that are "twins, which feed among the lillies:" the exquiſite elegance and propriety of which ſimilitude need not be pointed out, and cannot be excelled.

I HAVE purpoſely reſerved one compariſon for a concluſion, not only for the ſake of its beauty and juſtneſs, but becauſe it deſcribes a friendſhip ſo different from the conſtancy which I hope will ever be the character of yours and mine. "My "brethren," ſays the writer, "have dealt de-"ceitfully with me. They are like torrents "which when ſwoln and increaſed with winter "ſhowers and the meltings of ice, promiſe great "and unfailing plenty of waters; but in the "times of violent heats, ſuddenly are parched "up and diſappear. The traveller in the de-

" ſerts of Arabia ſeeks for them in vain; the " troops of Sheba looked, the caravans of Tema " waited for them: they came to the accuſ- " tomed ſprings for relief; they were con- " founded, they periſhed with thirſt."

In giving you theſe ſhort ſpecimens of Jewiſh poeſy, I think I may compare myſelf to thoſe ſpies which the above mentioned Moses diſpatched, to diſcover the country he intended to conquer; and who brought from thence, as evidences of its fruitfulneſs, the moſt delicious figs and pome-granates, and a branch with one cluſter of grapes, " ſo large and weighty, " ſays the hiſtorian, " that they bare it between two upon " a ſtaff." Farewell.

Z.

Numb. 58. Saturday, *May* 26, 1753.

Damnant quod non intelligunt. Cic.

They condemn what they do not underſtand.

Euripides, having preſented Socrates with the writings of Heraclitus, a philoſopher famed for involution and obſcurity, enquired afterwards his opinion of their merit. " What

"What I underſtand, ſaid SOCRATES, I find "to be excellent; and, therefore, believe that "to be of equal value which I cannot under-"ſtand."

THE reflection of every man who reads this paſſage, will ſuggeſt to him the difference between the practice of SOCRATES, and that of modern critics: SOCRATES, who had by long obſervation upon himſelf and others, diſcovered the weakneſs of the ſtrongeſt, and the dimneſs of the moſt enlightened intellect, was afraid to decide haſtily in his own favour, or to conclude that an author had written without meaning, becauſe he could not immediately catch his ideas: he knew that the faults of books are often more juſtly imputable to the reader, who ſometimes wants attention, and ſometimes penetration; whoſe underſtanding is often obſtructed by prejudices, and often diſſipated by remiſſneſs; who comes ſometimes to a new ſtudy, unfurniſhed with the knowledge previouſly neceſſary; and finds difficulties inſuperable, for want of ardour ſufficient to encounter them.

OBSCURITY and clearneſs are relative terms: to ſome readers ſcarce any book is eaſy, to others not many are difficult: and ſurely they, whom neither any exuberant praiſe beſtowed by others, nor any eminent conqueſts over ſtubborn problems, have entitled to exalt themſelves above the

the common orders of mankind, might condeſcend to imitate the candour of SOCRATES; and where they find inconteſtible proofs of ſuperior genius, be content to think that there is juſtneſs in the connexion which they cannot trace, and cogency in the reaſoning which they cannot comprehend.

THIS diffidence is never more reaſonable, than in the peruſal of the authors of antiquity; of thoſe whoſe works have been the delight of ages, and tranſmitted as the great inheritance of mankind from one generation to another: ſurely, no man can, without the utmoſt arrogance, imagine, that he brings any ſuperiority of underſtanding to the peruſal of thoſe books which have been preſerved in the devaſtation of cities, and ſnatched up from the wreck of nations; which thoſe who fled before barbarians have been careful to carry off in the hurry of migration, and of which barbarians have repented the deſtruction. If in books thus made venerable by the uniform atteſtation of ſucceſſive ages, any paſſages ſhall appear unworthy of that praiſe which they have formerly received; let us not immediately determine, that they owed their reputation to dulneſs or bigotry; but ſuſpect at leaſt that our anceſtors had ſome reaſons for their opinions, and that our ignorance of thoſe reaſons makes us differ from them.

IT

It often happens, that an author's reputation is endangered in ſucceeding times, by that which raiſed the loudeſt applauſe among his cotemporaries: nothing is read with greater pleaſure than alluſions to recent facts, reigning opinions, or preſent controverſies; but when facts are forgotten, and controverſies extinguiſhed, theſe favourite touches loſe all their grace; and the author in his deſcent to poſterity muſt be left to the mercy of chance, without any power of aſcertaining the memory of thoſe things, to which he owed his luckieſt thoughts and his kindeſt reception.

On ſuch occaſions every reader ſhould remember the diffidence of Socrates, and repair by his candour the injuries of time; he ſhould impute the ſeeming defects of his author to ſome chaſm of intelligence, and ſuppoſe, that the ſenſe which is now weak was once forcible, and the expreſſion which is now dubious formerly determinate.

How much the mutilation of ancient hiſtory has taken away from the beauty of poetical performances, may be conjectured from the light which a lucky commentator ſometimes effuſes, by the recovery of an incident that had been long forgotten: thus in the third book of Horace, Juno's denunciations againſt thoſe that ſhould preſume to raiſe again the walls of Troy, could

for

for many ages pleaſe only by ſplendid images and ſwelling language, of which no man diſcovered the uſe or propriety, till LE FEVRE, by ſhewing on what occaſion the Ode was written, changed wonder to rational delight. Many paſſages yet undoubtedly remain in the ſame author, which an exacter knowledge of the incidents of his time would clear from objections. Among theſe I have always numbered the following lines:

Aurum per medios ire ſatellites,
Et perrumpere amat ſaxa, potentius
Ictu fulmineo. Concidit Auguris
Argivi domus ob lucrum
Demerſa excidio. Diffidit urbium
Portas vir Macedo, et ſubruit æmulos
Reges muneribus. Munera navium
Sævos illaqueant duces.

Stronger than thunder's winged force,
All powerful gold can ſpeed its courſe,
Through watchful guards its paſſage make
And loves through ſolid walls to break:
From gold the overwhelming woes,
That cruſh'd the Grecian augur roſe:
Philip with gold through cities broke,
And rival monarchs felt his yoke;
Captains of ſhips to gold are ſlaves,
Though fierce as their own winds and waves.

FRANCIS.

The

The cloſe of this paſſage, by which every reader is now diſappointed and offended, was probably the delight of the Roman court: it cannot be imagined, that HORACE, after having given to gold the force of thunder, and told of its power to ſtorm cities and to conquer kings, would have concluded his account of its efficacy with its influence over naval commanders, had he not alluded to ſome fact then current in the mouths of men, and therefore more intereſting for a time than the conqueſts of Philip. Of the like kind may be reckoned another ſtanza in the ſame book:

——*Juſſa coram non ſine conſcio*
Surgit marito, ſeu vocat inſtitor,
Seu navis Hiſpanæ magiſter,
Dedecorum pretioſus emptor.

The conſcious huſband bids her riſe,
When ſome rich factor courts her charms,
Who calls the wanton to his arms,
And, prodigal of wealth and fame,
Profuſely buys the coſtly ſhame. FRANCIS.

He has little knowledge of HORACE who imagines that the FACTOR, or the SPANISH MERCHANT, are mentioned by chance: there was undoubtedly ſome popular ſtory of an intrigue, which thoſe names recalled to the memory of his reader.

THE

THE flame of his genius in other parts, though ſomewhat dimmed by time, is not totally eclipſed: his addreſs and judgment yet appear, though much of the ſpirit and vigour of his ſentiment is loſt: this has happened to the twentieth Ode of the firſt book;

Vile potabis modicis Sabinum
Cantharis, Græcâ quod ego ipſe teſtâ
Conditum levi; datus in theatro
Cùm tibi plauſus,
Chare Mæcenas eques. Ut paterni
Fluminis ripæ, ſimul et jocoſa
Redderet laudes tibi Vaticani
Montis imago.

A poet's beverage humbly cheap,
(Should great Mæcenas be my gueſt)
The vintage of the Sabine grape,
But yet in ſober cups ſhall crown the feaſt:
'Twas rack'd into a Grecian caſk,
Its rougher juice to melt away;
I ſealed it too — a pleaſing taſk!
With annual joy to mark the glorious day,
When in applauſive ſhouts thy name
Spread from the theatre around,
Floating on thy own Tiber's ſtream,
And Echo, playful nymph, return'd the ſound.

FRANCIS.

WE

We here eaſily remark the intertexture of a happy compliment with an humble invitation; but certainly are leſs delighted than thoſe, to whom the mention of the applauſe beſtowed upon Mæcenas, gave occaſion to recount the actions or words that produced it.

Two lines which have exerciſed the ingenuity of modern critics, may, I think, be reconciled to the judgment, by an eaſy ſuppoſition: HORACE thus addreſſes Agrippa;

Scriberis Vario fortis, et hoſtium
Victor, Mæonii carminis alite,

Varius, *a ſwan of Homer's wing*,
Shall brave Agrippa's conqueſts ſing.
FRANCIS.

That Varius ſhould be called "A bird of "Homeric ſong," appears ſo harſh to modern ears, that an emendation of the text has been propoſed: but ſurely the learning of the antients had been long ago obliterated, had every man thought himſelf at liberty to corrupt the lines which he did not underſtand. If we imagine that Varius had been by any of his cotemporaries celebrated under the appellation of MUSARUM ALES, the ſwan of the Muſes, the language of HORACE becomes graceful and familiar; and that ſuch a compliment was at leaſt poſſible, we know from

from the transformation feigned by HORACE of himſelf.

THE moſt elegant compliment that was paid to ADDISON, is of this obſcure and periſhable kind:

When panting virtue her laſt efforts made,
You brought your CLIO to the virgin's aid.

Theſe lines muſt pleaſe as long as they are underſtood; but can be underſtood only by thoſe that have obſerved ADDISON's ſignatures in the Spectator.

THE nicety of theſe minute alluſions I ſhall exemplify by another inſtance, which I take this occaſion to mention, becauſe, as I am told, the commentators have omitted it. TIBULLUS addreſſes Cynthia in this manner;

Te ſpectem, ſuprema mihi cùm venerit hora,
Te teneam moriens deficiente manu.

Before my cloſing eyes, dear Cynthia, ſtand,
Held weakly by my fainting trembling hand.

To theſe lines OVID thus refers in his elegy on the death of TIBULLUS;

Cynthia decedens, felicius, inquit, amata
Sum tibi; vixiſti dum tuus ignis eram.
Cui Nemeſis, quid, ait, tibi ſunt mea damna dolori?
Me tenuit moriens deficiente manu.

Bleſt

Bleſt was my reign, retiring Cynthia cry'd:
Not till he left my breaſt, Tibullus dy'd.
Forbear, ſaid Nemeſis, my loſs to moan,
The fainting trembling hand was mine alone.

The beauty of this paſſage, which conſiſts in the appropriation made by Nemeſis of the line originally directed to Cynthia, had been wholly imperceptible to ſucceeding ages, had chance, which has deſtroyed ſo many greater volumes, deprived us likewiſe of the poems of TIBULLUS.

T

NUMB. 59. TUESDAY, *May* 29, 1753.

—— Si Pieriâ Quadrans tibi nullus in Arcâ
Oſtendatur, ames nomen victumque Machæræ
Et vendas potiùs, commiſſa quod Auctio vendit
Stantibus, Oenophorum, Tripodes, Armaria, Ciſtas,
Halcyonem Bacchi, Thebas, & Terea fauſti.

JUV.

If not a ſouſe in thy lank purſe appear,
Go mount the roſtrum and turn auctioneer;
With china crack'd the greedy crowd trepan,
With ſpurious pictures and with falſe japan;
Sell the collected ſtores of miſers dead,
Or Engliſh peers for debts to Gallia fled.

THE indigence of authors, and particularly of poets, has long been the object of lamentation and ridicule, of compaſſion and contempt.

IT has been obſerved, that not one favourite of the Muſes has ever been able to build a houſe ſince the days of AMPHION, whoſe art it would be fortunate for them if they poſſeſſed; and that the greateſt puniſhment that can poſſibly be inflicted on them, is to oblige them to ſup in their own lodgings,

—*Molles*

—— *Molles ubi reddunt ova columbæ.*

Where pigeons lay their eggs.

BOILEAU introduces Damon, whoſe writings entertained and inſtructed the city and the court, as having paſt the ſummer without a ſhirt, and the winter without a cloak; and reſolving at laſt to forſake Paris,

—— *ou la vertu n'a plus ni Feu ni Lieu;*

Where ſhiv'ring worth no longer finds a home;

and to find out a retreat in ſome diſtant grotto,

D'où jamais ni l' Huiſſier, ni le Sergent n' approche;

Safe, where no critics damn, no duns moleſt.

POPE.

"The rich comedian," ſays BRUYERE, "lolling in his gilt chariot, beſpatters the face of "CORNEILLE walking afoot:" and JUVENAL remarks, that his cotemporary bards generally qualified themſelves by their diet, to make excellent buſtos; that they were compelled ſometimes to hire lodgings at a baker's, in order to warm themſelves for nothing; and that it was the common fate of the fraternity,

Pallere & vinum toto neſcire Decembri.

—— To pine,

Look pale, and all December taſte no wine.

DRYDEN.

VIRGIL himſelf is ſtrongly ſuſpected to have lain in the ſtreets, or on ſome ROMAN BULK, when he ſpeaks ſo feelingly of a rainy and tempeſtuous night in his well known epigram.

"THERE ought to be an hoſpital founded for "decayed wits," ſaid a lively Frenchman, "and "it might be called the hoſpital of incurables."

FEW, perhaps, wander among the laurels of Parnaſſus, but who have reaſon ardently to wiſh and to exclaim with Æneas, but without the hero's good fortune,

Si nunc ſe nobis ille aureus arbore ramus
Oſtendat nemore in tanto!
O! in this ample grove could I behold
The tree that blooms with vegetable gold.
PITT.

THE patronage of Lelius and Scipio did not enable TERENCE to rent a houſe. TASSO, in a humorous ſonnet addreſſed to his favourite cat, earneſtly entreats her to lend him the light of her eyes during his midnight ſtudies, not being himſelf able to purchaſe a candle to write by. DANTE the Homer of Italy, and CAMOENS of Portugal, were both baniſhed and impriſoned. CERVANTES, perhaps the moſt original genius the world ever beheld, periſhed by want in the ſtreets of Madrid, as did our own SPENSER at Dublin. And a writer, little inferior to the Spaniard

niard in the exquiſiteneſs of his humour and raillery, I mean ERASMUS, after the tedious wanderings of many years, from city to city, and from patron to patron, praiſed, and promiſed, and deceived by all, obtained no ſettlement but with his printer. "At laſt" ſays he, in one of his epiſtles, "I ſhould have been advanced to a "cardinalſhip, if there had not been a decree in "my way, by which thoſe are ſecluded from "this honour, whoſe income amounts not to "three thouſand ducats."

I REMEMBER to have read a ſatire in Latin proſe, entitled, "A Poet hath bought a houſe." The poet having purchaſed a houſe, the matter was immediately laid before the parliament of poets, aſſembled on that important occaſion, as a thing unheard of, as a very bad precedent, and of moſt pernicious conſequence; and accordingly, a very ſevere ſentence was pronounced againſt the buyer. When the members came to give their votes, it appeared there was not a ſingle perſon in the aſſembly, who through the favour of powerful patrons, or their own happy genius, was worth ſo much as to be proprietor of a houſe, either by inheritance or purchaſe: all of them neglecting their private fortunes, confeſſed and boaſted, that they lived in lodgings. The poet was, therefore, ordered to ſell his houſe immediately, to buy wine with the

money for their entertainment, in order to make ſome expiation for his enormous crime, and to teach him to live unſettled and without care like a true poet.

Such are the ridiculous, and ſuch the pitiable ſtories related, to expoſe the poverty of poets in different ages and nations; but which, I am inclined to think, are rather the boundleſs exaggerations of ſatire and fancy, than the ſober reſult of experience, and the determination of truth and judgment: for the general poſition may be contradicted by numerous examples; and it may, perhaps, appear on reflection and examination, that the art is not chargeable with the faults and failings of its particular profeſſors, that it has no peculiar tendency to make men either rakes or ſpendthrifts, and that thoſe who are indigent poets would have been indigent merchants and mechanics.

The neglect of œconomy, in which great geniuſes are ſuppoſed to have indulged themſelves, has unfortunately given ſo much authority and juſtification to careleſſneſs and extravagance, that many a minute rhymer has fallen into diſſipation and drunkenneſs, becauſe Butler and Otway lived and died in an alehouſe. As a certain blockhead wore his gown on one ſhoulder to mimic the negligence of Sir Thomas More, ſo theſe ſervile imitators follow their maſters in all that diſgraced

diſgraced them; contract immoderate debts, becauſe DRYDEN died inſolvent; and neglect to change their linnen, becauſe SMITH was a ſloven. "If I ſhould happen to look pale," ſays HORACE, "all the hackney writers in Rome "would immediately drink cummin to gain the "ſame complexion." And I myſelf am acquainted with a witling who uſes a glaſs, only becauſe POPE was near ſighted.

I CAN eaſily conceive, that a mind occupied and overwhelmed with the weight and immenſity of its own conceptions, glancing with aſtoniſhing rapidity from heaven to earth, and from earth to heaven, cannot willingly ſubmit to the dull drudgery of examining the juſtneſs and accuracy of a butcher's bill. To deſcend from the wideſt and moſt comprehenſive views of nature, and weigh-out hops for a brewing, muſt be invincibly diſguſting to a true genius: to be able to build imaginary palaces of the moſt exquiſite architecture, but yet not to pay a carpenter's bill, is a cutting mortification and diſgrace: to be ruined by perſuing the precepts of Virgilian agriculture, and by plowing claſſically, without attending to the wholeſome monitions of low Britiſh farmers, is a circumſtance that aggravates the failure of a crop, to a man who wiſhes to have lived in the Auguſtan age, and deſpiſes the ſyſtem of modern huſbandry.

MANY poets, however, may be found, who have condeſcended to the cares of oeconomy, and who have conducted their families with all the parſimony and regularity of an alderman of the laſt century; who have not ſuperciliouſly diſdained to enter into the concerns of common life, and to ſubſcribe to and ſtudy certain neceſſary dogmas of the vulgar, convinced of their utility and expediency, and well knowing that becauſe they are vulgar, they are, therefore, both important and true.

IF we look backwards on antiquity, or ſurvey ages nearer our own, we ſhall find ſeveral of the greateſt genuiſes ſo far from being ſunk in indigence, that many of them enjoyed ſplendor and honours, or at leaſt were ſecured againſt the anxieties of poverty, by a decent competence and plenty of the conveniences of life.

INDEED, to perſue riches farther than to attain a decent competence, is too low and illiberal an occupation for a real genius to deſcend to: and HORACE wiſely aſcribes the manifeſt inferiority of the Roman literature to the Grecian, to an immoderate love of money, which neceſſarily contracts and ruſts the mind, and diſqualifies it for noble and generous undertakings.

ÆSCHYLUS was an officer of no mean rank in the Athenian army at the celebrated battle of Marathon; and SOPHOCLES was an accompliſhed

pliſhed general, who commanded his countrymen in ſeveral moſt important expeditions: THEOCRITUS was careſſed and enriched by Ptolomy; and the gaiety of ANACREON was the reſult of eaſe and plenty: PINDAR was better rewarded for many of his odes, than any other bard ancient or modern, except perhaps BOILEAU for his celebrated piece of flattery on the taking Namur: VIRGIL at laſt poſſeſſed a fine houſe at Rome, and a Villa at Naples: "HORACE," ſays SWIFT in one of his lectures on oeconomy to GAY, "I am ſure kept his coach:" LUCAN and SILIUS ITALICUS dwelt in marble palaces, and had their gardens adorned with the moſt exquiſite capital ſtatues of Greece: MILTON was fond of a domeſtic life, and lived with exemplary frugality and order: CORNEILLE and RACINE were both admirable maſters of their families, faithful huſbands, and prudent oeconomiſts: BOILEAU, by the liberalities of Lewis, was enabled to purchaſe a delightful privacy at Auteuil, was eminently ſkilled in the management of his finances, and deſpiſed that affectation which arrogantly aims to place itſelf above the neceſſary decorums and rules of civil life: in all which particulars they were equalled by ADDISON, SWIFT, and POPE.

IT ought not, therefore, to be concluded from a few examples to the contrary, that poetry

and prudence are incompatible; a concluſion that ſeems to have ariſen in this kingdom, from the diſſolute behaviour of the deſpicable debauchees, that diſgraced the muſes and the court of Charles the ſecond, by their lives and by their writings. Let thoſe who are bleſt with genius recollect, that OECONOMY is the parent of INTEGRITY, of LIBERTY, and of EASE; and the beauteous ſiſter of TEMPERANCE, of CHEARFULNESS, and HEALTH: and that PROFUSENESS is a cruel and crafty demon, that gradually involves her followers in dependance and debts; that is, fetters them with "irons that enter into "their ſouls."

Z

NUMB.

NUMB. 60. SATURDAY, *June* 2, 1753.

Jus eſt et ab hoſte doceri. OVID.

Our foes may teach, the wiſe by foes are taught.

TO have delayed the publication of the following letter, would have been ſurely inexcuſable; as it is ſubſcribed with the name of a very great perſonage, who has been long celebrated for his ſuperiority of genius and knowledge; and whoſe abilities will not appear to have been exaggerated by ſervility or faction, when his genuine productions ſhall be better known. He has, indeed, been ſuſpected of ſome attempts againſt REVEALED RELIGION; but the letter which I have the honour to publiſh, will do juſtice to his character, and ſet his principles in a new light.

To the ADVENTURER.

SIR,

AS your principal deſign is to revive the practice of virtue, by eſtabliſhing the CHRISTIAN RELIGION; you will naturally conclude, that your views and mine are directly oppoſite: and my attempt to ſhew, that it is your intereſt

to admit my correſpondence, will, therefore, be conſidered as a proof of the contrary. You will, however, ſoon diſcover, that by promoting your intereſt, I ſeek my own; and when you have read my letter, you will be far from ſuſpecting, that under a ſpecious ſhow of concurrence in your undertaking, I have concealed an attempt to render it ineffectual.

"NEVER to give up the preſent for the future," is a maxim which I have always taught both by precept and example: I conſider the NOW, as the whole of my exiſtence; and therefore to improve it is the whole of my ſtudy. And, indeed, happineſs, like virtue, conſiſts not in reſt, but in action: it is found rather in the perſuit, than the attainment of an end: for though the death of the ſtag, is the purpoſe of the chace; yet the moment this purpoſe is accompliſhed, the ſport is at an end. VIRTUE and RELIGION alone can afford me employment: without them, I muſt inevitably be idle; and to be idle is to be wretched. I ſhould, therefore, inſtead of attempting to deſtroy the principles upon which I was reſiſted, have been content to ſurmount them: for he who ſhould hamſtring the game, leſt any of them ſhould eſcape, would be juſtly diſappointed of the pleaſure of running them down. Such, indeed, is my preſent condition: and as it will at once anſwer your purpoſe and mine, I ſhall exhibit an account

account of my conduct, and ſhew how my diſappointment was produced.

My principal buſineſs has always been to counterwork the effects of REVEALED RELIGION: I have, therefore, had little to do, except among Jews and Chriſtians. In the early ages of the world, when REVELATION was frequently repeated with ſenſible and miraculous circumſtances, I was far from being idle; and ſtill think it an inconteſtible proof of my abilities, that even then my labour was not always unſucceſsful. I applied not ſo much to the underſtanding as to the ſenſes, till after the promulgation of CHRISTIANITY; but I ſoon diſcovered, that CHRISTIANITY afforded motives to VIRTUE and PIETY, which were ſcarce to be overpowered by temptation; I was, therefore, obliged now to exert my power, not upon the ſenſes but the underſtanding. As I could not ſuſpend the force of theſe motives, I laboured to direct them towards other objects; and in the eighth century I had ſo far ſucceeded, as to produce a prevailing opinion, that "the worſhip of images was of more mo-"ment than moral rectitude:" it was decreed by a pope and council, that to ſpeak of them with irreverence was a forfeit of ſalvation, and that the offender ſhould, therefore, be excommunicated: thoſe who oppoſed this decree, were perſecuted with fire and ſword; and I had the ſatiſ-

faction

faction not only of ſupplanting virtue, but of propagating miſery, by a zeal for religion. I muſt not, however, arrogate all the honour of an event which ſo much exceeded my hopes; for many arguments in favour of images were drawn from a book, intitled PRATUM SPIRITUALE: in which it is affirmed, that having long tempted a hermit to incontinence, I offered to deſiſt if he would ceaſe to worſhip an image of the Virgin; and that the hermit having conſulted an abbot, whether to accept or refuſe the condition, was told, that it was more eligible to commit incontinence, than to neglect the worſhip of images: and I declare upon my honour, that the facts, as far as they relate to me, did never happen, but are wholly invented by the ingenious author. That ſalvation had very little connexion with virtue, was indeed an opinion which I propagated with great diligence; and with ſuch ſucceſs, that BONIFACE, the apoſtle of Germany, declared the benefit of Sacraments to depend upon the qualifications of thoſe by whom they were adminiſtered; and that a Bavarian monk having ignorantly baptized in theſe words, "Baptizo te in "nomine patria filia et ſpiritua ſancta," all ſuch baptiſms were invalid. Againſt knowledge, however, I never failed to oppoſe zeal; and when VIGILIUS aſſerted, that the earth being a ſphere, there were people upon it the ſoles of whoſe feet

were

were directly oppoſite to each other; the ſame father BONIFACE repreſented him to the pope as a corruptor of the CHRISTIAN FAITH; and the pope, concurring with BONIFACE, ſoon after excommunicated a biſhop for adopting ſo dangerous an opinion, declaring him a heretic, and a blaſphemer againſt GOD and his own ſoul. In theſe inſtances my ſucceſs was the more remarkable, as I verily believe BONIFACE himſelf intended well, becauſe he died a martyr with great conſtancy.

I FOUND, however, that while the GOSPELS were publicly read, the ſuperſtructure which I had built upon them was in perpetual danger: I, therefore, exerted all my influence to diſcontinue the practice, and at length ſucceeded, though ARISTOTLE's Ethics were ſubſtituted for them in ſome northern churches; but againſt ARISTOTLE's Ethics I had not equal objections.

DURING this period, therefore, my powers were neither diſſipated by unſucceſsful labour, nor rendered uſeleſs by neceſſary idleneſs: I had perplexed and confounded the moſt ſimple and ſalutary doctrines, with abſurd ſubtilties and extravagant conceits; and I had armed with the weapons of ſuperſtition, and diſguiſed with the tinſel of ceremony, that RELIGION which comprehended every precept in LOVE TO GOD,

AND TO MAN; which gave no direction about divine worſhip, but that it ſhould be performed IN SPIRIT AND IN TRUTH; or about SOCIAL VIRTUE, but that love of SELF ſhould be the meaſure of bounty to others. But there was ſtill perſonal ſanctity, though the doctrine and the diſcipline of the church were become corrupt and ridiculous: zeal was ſtill animated by integrity, though it was no longer directed by knowledge: the ſervice and the honour of GOD were ſtill intended, though the means were miſtaken. Many, indeed, gladly ſubſtituted gain for godlineſs; and committed every ſpecies of wickedneſs, becauſe they hoped to appropriate works of ſupererogation that were performed by others: but there were ſome who practiſed all the ſeverities of erroneous piety, and ſuffered the mortification which they recommended: ſo that I had ſtill ſomething to do, and was ſtill encouraged to diligence by ſucceſs.

BUT all theſe advantages depended upon ignorance: for the ſecurity of ignorance, therefore, I affirmed, that ſhe was the mother of devotion; a lie ſo ſucceſsful, that it paſſed into a proverb.

THE period, however, arrived, when knowledge could be no longer ſuppreſſed; and I was under the moſt dreadful apprehenſions that all the

the abſurdities, by which I had diminiſhed the influence and the beauty of CHRISTIANITY, would now be removed: I could not conceive that thoſe motives which had produced abſtinence and ſolitude, vigils, ſcourgings, and the mortification of every appetite and every paſſion, would fail to produce a more reaſonable ſervice; or become ineffectual, when the paths of duty appeared to be not only peaceful but pleaſant. I did not, however, ſit down in deſpair; but the knowledge which I could not repreſs, I laboured to pervert. As the human intellect is finite, and can comprehend only finite objects, I knew that if all was rejected as incredible which was not comprehended, I ſhould have little to fear from a religion founded in INFINITE PERFECTION, and connected with revelations which an INFINITE BEING had vouchſafed of himſelf. I, therefore, immediately oppoſed reaſon to faith: I threw out ſubjects of debate which I knew could never be diſcuſſed; the aſſent of many was ſuſpended, in expectation that impoſſibilities would be effected; and at laſt refuſed in the fretfulneſs of diſappointment. Thus infidelity gradually ſucceeded to ſuperſtition: the hope and fear, the love, reverence, and gratitude, which had been excited by CHRISTIANITY, and produced ſuch aſtoniſhing

effects, were now felt no more; and as the moſt forcible motives to piety and virtue were again wanting, piety was wholly neglected and virtue rendered more eaſy and commodious: the bounds of moral obligation included every day leſs and leſs; and crimes were committed without compunction, becauſe they were not ſuppoſed to incur puniſhment.

THESE evils, Mr. ADVENTURER, evils both in your eſtimation and mine, I am afraid will continue if they cannot increaſe: diſputation and ſcepticiſm flouriſh without my influence, and have left no principle for me to counteract: the number of my vaſſals is indeed greatly increaſed by the unſollicited wickedneſs of the preſent time; but this increaſe is not equivalent to the pleaſure of ſeduction.

IF the importance, therefore, of CHRISTIANITY to mankind, ſhall appear from its having buſied me to ſubvert it, and from the miſery which I ſuffer in idleneſs now my purpoſe is unhappily effected; I hope they are not yet ſo obdurate in ill, as to perſiſt in rejecting it merely in ſpight to me; and deſtroy themſelves, only that I may not be amuſed by attempting their deſtruction. You ſee, that I have ſufficient benevolence to requeſt, that they would regard their own intereſt, at leaſt as far as it is conſiſtent with

with mine; and if they refuſe me, I am confident you will think they treat me with more ſeverity than I deſerve.

I have the honour to be,

SIR,

Your moſt obedient

and very humble ſervant,

SATAN.

NUMB. 61. TUESDAY, *June* 5, 1753.

Ploravere ſuis non reſpondere favorem
Quæſitum meritis —— HOR.

Each inly murm'ring at th' unequal meed,
Repines that merit ſhould reward exceed.

PERHAPS there is not any word in the language leſs underſtood than HONOUR; and but few that might not have been equally miſtaken, without producing equal miſchief.

HONOUR is both a motive and an end: as a principle of action it differs from virtue only in degree, and, therefore, neceſſarily includes it,

it, as generoſity includes juſtice: and as a reward, it can be deſerved only by thoſe actions which no other principle can produce. To ſay of another that he is a MAN OF HONOUR, is at once to attribute the principle and to confer the reward. But in the common acceptation of the word, HONOUR, as a principle, does not include virtue; and, therefore, as a reward, is frequently beſtowed upon vice. Such, indeed, is the blindneſs and vaſſalage of human reaſon, that men are diſcouraged from virtue by the fear of ſhame, and incited to vice by the hope of honour.

HONOUR, indeed, is always claimed in ſpecious terms; but the facts upon which the claim is founded, are often flagitiouſly wicked. LOTHARIO arrogates the character of a man of honour, for having defended a lady who had put herſelf under his protection from inſult at the riſque of life; and ALEATOR for fulfilling an engagement, to which the law would not have obliged him, at the expence of liberty. But the champion of the lady had firſt ſeduced her to adultery; and to preſerve her from the reſentment of her huſband, had killed him in a duel: and the martyr to his promiſe had paid a ſum, which ſhould have diſcharged the bill of a neceſſitous tradeſman, to a gameſter of quality who had given him credit at cards.

SUCH,

SUCH, in the common opinion, are men of honour; and he who in certain circumſtances ſhould abſtain from murder, perfidy, or ingratitude, would be avoided as reflecting infamy upon his company.

IN theſe ſpeculations I exhauſted my waking powers a few nights ago; and at length ſinking into ſlumber, I was immediately tranſported into the regions of fancy.

As I was ſitting penſive and alone at the foot of a hill, a man, whoſe appearance was extremely venerable, advanced towards me with great ſpeed; and, beckoning me to follow him, began haſtily to climb the hill. My mind ſuddenly ſuggeſted, that this was the genius of INSTRUCTION: I, therefore, inſtantly roſe up, and obeyed the ſilent intimation of his will; but not being able to aſcend with equal rapidity, he caught hold of my hand, "Linger not," ſaid he, "leſt the hour "of illumination be at an end." We now aſcended together, and when we had gained the ſummit he ſtood ſtill. "Survey the proſpect," ſaid he, "and tell me what thou ſeeſt." "To "the right," replied I, "is a long valley, and "on the left a boundleſs plain: at the end of "the valley is a mountain that reaches to the "clouds; and on the ſummit a brightneſs which "I cannot yet ſtedfaſtly behold." In that valley, ſaid he, the diſciples of VIRTUE preſs forward; and

and the votaries of VICE wander on the plain. In the path of VIRTUE are many aſperities: the foot is ſometimes wounded by thorns, and ſometimes bruiſed againſt a ſtone; but the ſky over it is always ſerene; the traveller is refreſhed by the breezes of health, and invigorated by the ray of chearfulneſs. The plain is adorned with flowers, which gratify the ſenſe with fragrance and beauty; but the beauty is tranſient, and the fragrance hurtful: the ground is ſoft and level; and the paths are ſo various, that the turf is no where worn away: but above is perpetual gloom; the ſun is not ſeen, nor the breeze felt; the air ſtagnates, and peſtilential vapours diffuſe drowſineſs laſſitude and anxiety. At the foot of the mountain are the bowers of PEACE, and on the ſummit is the temple of HONOUR.

BUT all the diſciples of VIRTUE do not aſcend the mountain: her path, indeed, is continued beyond the bowers; and the laſt ſtage is the aſcent of the precipice: to climb, is the voluntary labour of the vigorous and the bold; to deſiſt, is the irreproachable repoſe of the timid and the weary. To thoſe, however, who have ſurmounted the difficulties of the way, the gates of the temple have not always been opened; nor againſt thoſe by whom it has never been trodden, have they always been ſhut: the declivity of the mountain on the other ſide, is gradual and eaſy;

and

and by the appointment of fate, the entrance to the temple of HONOUR has been always kept by OPINION. OPINION, indeed, ought to have acted under the influence of TRUTH; but was ſoon perverted by PREJUDICE and CUSTOM: ſhe admitted many who aſcended the mountain without labour from the plain, and rejected ſome who had toiled up the precipice in the path of VIRTUE. Theſe, however, were not clamorous for admittance; but either repined in ſilence, or exulting with honeſt pride in the conſciouſneſs of their own dignity, turned from OPINION with contempt and diſdain; and ſmiled upon the world which they had left beneath them, the witneſs of that labour of which they had been refuſed the reward.

BUT the crowd within the temple became diſcontented and tumultuous: the diſciples of VIRTUE, jealous of an eminence which they had obtained by the utmoſt efforts of human power, made ſome attempts to expel thoſe who had ſtroled negligently up the ſlope, and been admitted by OPINION to pollute the temple and diſgrace the aſſembly: thoſe whoſe right was diſputed, were, however, all ready to decide the controverſy by the ſword; and as they dreaded ſcarce any imputation but cowardice, they treated thoſe with great inſolence who declined

this

this deciſion, and yet would not admit their claim.

THIS confuſion and uproar was beheld by the GODDESS with indignation and regret: ſhe flew to the throne of JUPITER, and caſting herſelf at his feet, "Great ruler of the world," ſaid ſhe, "if I have erected a temple to fulfil the purpoſes of thy wiſdom and thy love, to allure mortals up the ſteep of VIRTUE, and animate them to communicate happineſs at the expence of life; let it not be perverted to render vice preſumptuous, nor poſſeſſed by thoſe who dare to periſh in the violation of thy laws, and the diffuſion of calamity." JUPITER graciouſly touched the GODDESS with his ſceptre, and replied, "that the appointment of fate he could not reverſe; that admiſſion to her temple muſt ſtill depend upon OPINION; but that he would depute REASON to examine her conduct, and, if poſſible, put her again under the influence of TRUTH."

REASON, therefore, in obedience to the command of JUPITER, deſcended upon the mountain of HONOUR and entered the temple. At the firſt appearance of REASON contention was ſuſpended, and the whole aſſembly became ſilent with expectation: but the moment ſhe revealed her commiſſion, the tumult was renewed with yet greater violence. All were equally confident,

that

that REASON would eſtabliſh the determination of OPINION in their favour; and he that ſpoke loudeſt, hoped to be firſt heard. REASON knew, that thoſe only had a right to enter the temple, who aſcended by the path of VIRTUE; to determine, therefore, who ſhould be expelled or received, nothing more ſeemed neceſſary, than to diſcover by which avenue they had acceſs: but REASON herſelf found this diſcovery, however eaſy in ſpeculation, very difficult in effect.

THE moſt flagitious affirmed, that if they had not walked the whole length of the valley, they came into it at the foot of the mountain; and that at leaſt the path by which they had aſcended it, was the path of VIRTUE. This was eagerly contradicted by others; and to prevent the tedious labour of deducing truth from a great variety of circumſtances, OPINION was called to decide the queſtion.

BUT it ſoon appeared, that OPINION ſcarce knew one path from the other; and that ſhe neither determined to admit or refuſe upon certain principles, or with diſcriminating knowledge. REASON, however, ſtill continued to examine her; and that ſhe might judge of the credibility of her evidence by the account ſhe would give of a known character, aſked her, which ſide of the mountain was aſcended by the MACEDONIAN who deluged the world with blood:

blood: ſhe anſwered without heſitation, "the "ſide of VIRTUE; that ſhe knew ſhe was not "miſtaken, becauſe ſhe ſaw him in the path at "a great diſtance, and remarked that no man "had ever aſcended with ſuch impetuous ſpeed." As REASON knew this account to be falſe, ſhe ordered OPINION to be diſmiſſed, and proceeded to a more particular examination of the parties themſelves.

REASON found the accounts of many to be in the higheſt degree extravagant and abſurd: ſome, as a proof of their having climbed the path of VIRTUE, deſcribed proſpects that appeared from the oppoſite ſide of the mountain; and others affirmed, that the path was ſmooth and level, and that many had walked it without ſtumbling when they were ſcarce awake, and others when they were intoxicated with wine.

UPON the foreheads of all theſe REASON impreſſed a mark of reprobation: and as ſhe could not expel them without the concurrence of OPINION, ſhe delivered them over to TIME, to whom ſhe knew OPINION had always paid great deference, and who had generally been a friend to TRUTH.

TIME was commanded to uſe his influence to procure their expulſion, and to perſuade OPINION to regulate her determinations by the judgment of TRUTH. JUSTICE alſo decreed, that

if

if ſhe perſiſted to execute her office with negligence and caprice, under the influence of PREJUDICE, and in concurrence with the abſurdities of CUSTOM, ſhe ſhould be given up to RIDICULE, a remorſeleſs being who rejoices in the anguiſh which he inflicts: by him alone OPINION can be puniſhed; at the ſound of his ſcourge ſhe trembles with apprehenſion; and whenever it has been applied by the direction of JUSTICE, OPINION has always become obedient to TRUTH.

TIME, continued my inſtructor, ſtill labours to fulfil the command of REASON: but though he has procured many to be expelled who had been admitted, yet he has gained admiſſion for but few who have been rejected; and OPINION ſtill continues negligent and perverſe; for as ſhe has often felt the ſcourge of RIDICULE when it has not been deſerved, the dread of it has no otherwiſe influenced her conduct, than by throwing her into ſuch confuſion, that the purpoſes of REASON are ſometimes involuntarily defeated.

"How then," ſaid I, "ſhall HONOUR diſ-
"tinguiſh thoſe whom ſhe wiſhes to reward?"
"They ſhall be diſtinguiſhed," replied the viſionary ſage, "in the regions of IMMORTALI-
"TY; to which they will at length be con-
"ducted by TIME, who will not ſuffer them to
"be finally diſappointed."

WHILE I was liſtening to this reply, with my eyes fixed ſtedfaſtly upon the temple, it ſuddenly diſappeared: the black clouds that hovered over the plain of VICE burſt in thunder; the hill on which I ſtood began to ſink under me; and the ſtart of ſudden terror as I deſcended awaked me.

NUMB. 62. SATURDAY, *June* 9, 1753.

O fortuna viris invida fortibus
Quam non æqua bonis præmia dividis. SENECA.

Capricious fortune ever joys,
With partial hand to deal the prize,
To cruſh the brave and cheat the wiſe.

To the ADVENTURER.

SIR, Fleet, June 6.

TO the account of ſuch of my companions as are impriſoned without being miſerable, or are miſerable without any claim to compaſſion; I promiſed to add the hiſtories of thoſe, whoſe virtue has made them unhappy, or whoſe misfortunes are at leaſt without a crime. That this catalogue ſhould be very numerous, neither you nor your readers ought to expect; "rari quippe boni:

boni;" "The good are few." Virtue is uncommon in all the claſſes of humanity; and I ſuppoſe it will ſcarcely be imagined more frequent in a priſon than in other places.

YET in theſe gloomy regions is to be found the tenderneſs, the generoſity, the philanthropy of SERENUS, who might have lived in competence and eaſe, if he could have looked without emotion on the miſeries of another. SERENUS was one of thoſe exalted minds, whom knowledge and ſagacity could not make ſuſpicious; who poured out his ſoul in boundleſs intimacy, and thought community of poſſeſſions the law of friendſhip. The friend of SERENUS was arreſted for debt, and after many endeavours to ſoften his creditor, ſent his wife to ſollicit that aſſiſtance which never was refuſed. The tears and importunity of female diſtreſs were more than was neceſſary to move the heart of SERENUS; he haſted immediately away, and conferring a ſhort time with his friend, found him confident that if the preſent preſſure was taken off, he ſhould ſoon be able to re-eſtabliſh his affairs. SERENUS, accuſtomed to believe, and afraid to aggravate diſtreſs, did not attempt to detect the fallacies of hope, nor reflect that every man overwhelmed with calamity believes, that if that was removed he ſhall immediately be happy: he, therefore, with little heſitation offered himſelf as ſurety.

In the firſt raptures of eſcape all was joy gratitude and confidence; the friend of SERENUS diſplayed his proſpects, and counted over the ſums of which he ſhould infallibly be maſter, before the day of payment. SERENUS in a ſhort time began to find his danger, but could not prevail with himſelf to repent of beneficence; and therefore ſuffered himſelf ſtill to be amuſed with projects which he durſt not conſider, for fear of finding them impracticable. The debtor, after he had tried every method of raiſing money which art or indigence could prompt, wanted either fidelity or reſolution to ſurrender himſelf to priſon, and left SERENUS to take his place.

SERENUS has often propoſed to the creditor, to pay him whatever he ſhall appear to have loſt by the flight of his friend; but however reaſonable this propoſal may be thought, avarice and brutality have been hitherto inexorable, and SERENUS ſtill continues to languiſh in priſon.

In this place, however, where want makes almoſt every man ſelfiſh, or deſperation gloomy, it is the good fortune of SERENUS not to live without a friend: he paſſes moſt of his hours in the converſation of CANDIDUS, a man whom the ſame virtuous ductility has with ſome difference of circumſtances made equally unhappy. CANDIDUS, when he was young, helpleſs, and ignorant, found a patron that educated, pro-

tected, and ſupported him: his patron being more vigilant for others than himſelf, left at his death an only ſon, deſtitute and friendleſs. CANDIDUS was eager to repay the benefits he had received; and having maintained the youth for a few years at his own houſe, afterwards placed him with a merchant of eminence, and gave bonds to a great value as a ſecurity for his conduct.

THE young man, removed too early from the only eye of which he dreaded the obſervation, and deprived of the only inſtruction which he heard with reverence, ſoon learned to conſider virtue as reſtraint, and reſtraint as oppreſſion; and to look with a longing eye at every expence to which he could not reach, and every pleaſure which he could not partake: by degrees he deviated from his firſt regularity, and unhappily mingling among young men buſy in diſſipating the gains of their fathers induſtry, he forgot the precepts of CANDIDUS, ſpent the evening in parties of pleaſure, and the morning in expedients to ſupport his riots. He was, however, dextrous and active in buſineſs; and his maſter, being ſecured againſt any conſequences of diſhoneſty, was very little ſollicitous to inſpect his manners, or to inquire how he paſſed thoſe hours which were not immediately devoted to the buſineſs of his profeſſion: when he was informed of the young man's extravagance or debauchery, "Let

" his bondſman look to that," ſaid he, " I have " taken care of myſelf."

THUS the unhappy ſpendthrift proceeded from folly to folly, and from vice to vice, with the connivance if not the encouragement of his maſter; till in the heat of a nocturnal revel he committed ſuch violences in the ſtreet as drew upon him a criminal proſecution. Guilty and unexperienced, he knew not what courſe to take; to confeſs his crime to CANDIDUS, and ſollicit his interpoſition, was little leſs dreadful than to ſtand before the frown of a court of juſtice. Having, therefore, paſſed the day with anguiſh in his heart and diſtraction in his looks, he ſeized at night a very large ſum of money in the counting houſe, and ſetting out he knew not whither, was heard of no more.

THE conſequence of his flight was the ruin of CANDIDUS; ruin ſurely undeſerved and irreproachable, and ſuch as the laws of a juſt government ought either to prevent or repair: nothing is more inequitable than that one man ſhould ſuffer for the crimes of another, for crimes which he neither prompted nor permitted, which he could neither foreſee nor prevent. When we conſider the weakneſs of human reſolutions and the inconſtancy of human conduct, it muſt appear abſurd that one man ſhall engage for another,

that

that he will not change his opinions or alter his conduct.

It is, I think, worthy of conſideration, whether, ſince no wager is binding without a poſſibility of loſs on each ſide, it is not equally reaſonable, that no contract ſhould be valid without reciprocal ſtipulations: but in this caſe, and others of the ſame kind, what is ſtipulated on his ſide to whom the bond is given? he takes advantage of the ſecurity, neglects his affairs, omits his duty, ſuffers timorous wickedneſs to grow daring by degrees, permits appetite to call for new gratifications, and, perhaps, ſecretly longs for the time in which he ſhall have power to ſeize the forfeiture: and if virtue or gratitude ſhould prove too ſtrong for temptation, and a young man perſiſt in honeſty, however inſtigated by his paſſions, what can ſecure him at laſt againſt a falſe accuſation? I for my part always ſhall ſuſpect, that he who can by ſuch methods ſecure his property, will go one ſtep farther to increaſe it: nor can I think that man ſafely truſted with the means of miſchief, who by his deſire to have them in his hands, gives an evident proof how much leſs he values his neighbour's happineſs than his own.

Another of our companions is Lentulus, a man whoſe dignity of birth was very ill ſupported by his fortune. As ſome of the firſt offices in the kingdom were filled by his relations, he was

early invited to court, and encouraged by careſſes and promiſes to attendance and ſollicitation: a conſtant appearance in ſplendid company neceſſarily required magnificence of dreſs; and a frequent participation of faſhionable amuſements forced him into expence: but theſe meaſures were requiſite to his ſucceſs; ſince every body knows, that to be loſt to ſight is to be loſt to remembrance, and that he who deſires to fill a vacancy muſt be always at hand, leſt ſome man of greater vigilance ſhould ſtep in before him.

By this courſe of life his little fortune was every day made leſs: but he received ſo many diſtinctions in public, and was known to reſort ſo familiarly to the houſes of the great, that every man looked on his preferment as certain, and believed that its value would compenſate for its ſlowneſs: he, therefore, found no difficulty in obtaining credit for all that his rank or his vanity made neceſſary; and as ready payment was not expected, the bills were proportionably enlarged, and the value of the hazard or delay were adjuſted ſolely by the equity of the creditor. At length death deprived LENTULUS of one of his patrons, and a revolution in the miniſtry of another; ſo that all his proſpects vaniſhed at once, and thoſe that had before encouraged his expences began to perceive that their money was in danger: there was now no other contention but who

ſhould

ſhould firſt ſeize upon his perſon, and, by forcing immediate payment, deliver him up naked to the vengeance of the reſt. In perſuance of this ſcheme, one of them invited him to a tavern, and procured him to be arreſted at the door; but LENTULUS, inſtead of endeavouring ſecretly to pacify him by payment, gave notice to the reſt, and offered to divide amongſt them the remnant of his fortune: they feaſted ſix hours at his expence, to deliberate on his propoſal; and at laſt determined, that, as he could not offer more than five ſhillings in the pound, it would be more prudent to keep him in priſon, till he could procure from his relations the payment of his debts.

LENTULUS is not the only man confined within theſe walls, on the ſame account: the like procedure, upon the like motives, is common among men whom yet the law allows to partake the uſe of fire and water with the compaſſionate and the juſt; who frequent the aſſemblies of commerce in open day, and talk with deteſtation and contempt of highwaymen or houſebreakers: but, ſurely, that man muſt be confeſſedly robbed, who is compelled, by whatever means, to pay the debts which he does not owe; nor can I look with equal hatred on him, who, at the hazard of his life, holds out his piſtol and demands my purſe, as on him who plunders un-

der ſhelter of the law, and, by detaining my ſon or my friend in priſon, extorts from me the price of their liberty. No man can be more an enemy to ſociety than he, by whoſe machinations our virtues are turned to our diſadvantage; he is leſs deſtructive to mankind that plunders cowardice, than he that preys upon compaſſion.

I BELIEVE, Mr. ADVENTURER, you will readily confeſs, that though not one of theſe, if tried before a commercial judicature, can be wholly acquitted from imprudence or temerity; yet that, in the eye of all who can conſider virtue as diſtinct from wealth, the fault of two of them, at leaſt, is out-weighed by the merit; and that of the third is ſo much extenuated by the circumſtances of his life, as not to deſerve a perpetual priſon: yet muſt theſe, with multitudes equally blameleſs, languiſh in confinement, till malevolence ſhall relent, or the law be changed.

I am, SIR,

Your humble ſervant,

MISARGYRUS.

NUMB. 63. TUESDAY, *June* 12, 1753.

Pereant, qui ante nos noſtra dixerunt!

DONATUS apud JEROM.

Periſh thoſe! who have ſaid our good things before us.

THE number of original writers, of writers who diſcover any traces of native thought, or veins of new expreſſion, is found to be extremely ſmall in every branch of literature. Few poſſeſs ability or courage to think for themſelves, to truſt to their own powers, to rely on their own ſtock; and, therefore, the generality creep tamely and cautiouſly in the track of their predeceſſors. The quinteſſence of the largeſt libraries might be reduced to the compaſs of a few volumes, if all uſeleſs repetitions and acknowledged truths were to be omitted in this proceſs of critical chemiſtry. A learned Frenchman informs us, that he intended to compile a treatiſe, περὶ τῶν ἅπαξ εἰρημένων, "concerning things that "had been ſaid but ONCE," which certainly would have been contained in a very ſmall pamphlet.

IT happens unfortunately in poetry, which principally claims the merit of novelty and invention,

vention, that this want of originality ariſes frequently, not from a barrenneſs and timidity of genius, but from invincible neceſſity and the nature of things. The works of thoſe who profeſs an art whoſe eſſence is imitation, muſt needs be ſtamped with a cloſe reſemblance to each other; ſince the objects material or animate, extraneous or internal, which they all imitate, lie equally open to the obſervation of all, and are perfectly ſimilar. Deſcriptions, therefore, that are faithful and juſt, muſt be uniform and alike: the firſt copier may be, perhaps, entitled to the praiſe of priority; but a ſucceeding one ought not certainly to be condemned for plagiariſm.

I AM inclined to think, that notwithſtanding the manifold alterations diffuſed in modern times over the face of nature, by the invention of arts and manufactures, by the extent of commerce, by the improvements in philoſophy and mathematics, by the manner of fortifying and fighting, by the important diſcovery of both the Indies, and above all by the total change of religion; yet an epic or dramatic writer, though ſurrounded with ſuch a multitude of novelties, would find it difficult or impoſſible to be totally original, and eſſentially different from HOMER and SOPHOCLES. The cauſes that excite and the operations that exemplify the greater paſſions, will always have an exact coincidence, though perhaps

a little diverſified by climate or cuſtom: every exaſperated hero muſt rage like ACHILLES, and every afflicted widow mourn like ANDROMACHE: an abandoned ARMIDA will make uſe of DIDO's execrations; and a Jew will nearly reſemble a Grecian, when placed almoſt in the ſame ſituation; that is, the IÖAS of RACINE in his incomparable ATHALIA, will be very like the IÖN of EURIPIDES.

BOILEAU obſerves, that a new and extraordinary thought is by no means a thought which no perſon ever conceived before, or could poſſibly conceive; on the contrary, it is ſuch a thought as muſt have occurred to every man in the like caſe, and have been one of the firſt in any perſon's mind upon the ſame occaſion: and it is a maxim of POPE, that whatever is very good ſenſe, muſt have been common ſenſe in all times.

BUT if from the foregoing reflections it may appear difficult, to diſtinguiſh imitation and plagiariſm from neceſſary reſemblance and unavoidable analogy, yet the following paſſages of POPE, which, becauſe they have never been taken notice of, may poſſibly entertain curious and critical readers, ſeem evidently to be borrowed, though they are improved.

THE dying CHRISTIAN addreſſes his ſoul with a fine ſpirit of poetical enthuſiaſm:

Vital

Vital ſpark of heavenly flame!
Quit, O quit this mortal frame!
Trembling, hoping, ling'ring, flying,
O! the pain, the bliſs of dying!—
Hark; they whiſper — Angels ſay,
Siſter ſpirit, come away!

I was ſurprized to find this animated paſſage cloſely copied from one of the vile Pindaric writers in the time of Charles the ſecond:

When on my ſick bed I languiſh,
Full of ſorrow, full of anguiſh,
Fainting, gaſping, trembling, crying,
Panting, groaning, ſpeechleſs, dying!——
Methinks I hear ſome gentle ſpirit ſay,
Be not fearful, come away! FLATMAN.

PALINGENIUS and CHARRON furniſhed him with the two following thoughts in the Eſſay on Man:

Superior beings, when of late they ſaw
A mortal man unfold all nature's law;
Admir'd ſuch wiſdom in an earthly ſhape,
And ſhew'd a NEWTON, as we ſhew an ape.
POPE.

Utque movet nobis imitatrix ſimia riſum,
Sic nos cælicolis, quoties cervice ſuperbâ
Ventoſi gradimur ——

And

And again,

Simia cœlicolûm, riſuſque jocuſque deorum eſt
Tunc homo, quum temerè ingenio confidit, & audet
Abdita naturæ ſcrutari, arcanaque divûm.

PALINGENIUS.

While man exclaims, "ſee all things for my uſe!"
"See man for mine!" replies a pamper'd gooſe.

POPE.

"Man ſcruples not to ſay, that he enjoyeth the "heavens and the elements; as if all had been "made, and ſtill move, only for him. In this "ſenſe a goſling may ſay as much, and perhaps "with more truth and juſtneſs." CHARRON.

THAT he hath borrowed not only ſentiments but even expreſſions from WOLLASTON and PASCAL cannot be doubted, if we conſider two more paſſages:

When the looſe mountain trembles from on high,
Shall gravitation ceaſe if you go by?
Or ſome old temple nodding to its fall,
For Chartres' head reſerve the hanging wall?

POPE.

"If a good man be paſſing by an infirm build- "ing, juſt in the article of falling; can it be "expected, that GOD ſhould ſuſpend the force "of

" of gravitation till he is gone by, in order to " his deliverance?" WOLLASTON.

Chaos of thought and paſſion all confus'd,
Still by himſelf abus'd, or diſabus'd;
Created half to riſe, and half to fall,
Great lord of all things, yet a prey to all;
Sole judge of truth, in endleſs error hurl'd,
The glory, jeſt, and riddle of the world.
POPE.

" What a chimera then is man! what a con-
" fuſed chaos! what a ſubject of contradiction!
" a profeſſed judge of all things, and yet a feeble
" worm of the earth! the great depoſitary and
" guardian of truth, and yet a mere huddle of
" uncertainty! the glory and the ſcandal of the
" univerſe!" PASCAL.

THE witty alluſion to the puniſhment of avarice, in the Epiſtle on Riches,

Damn'd to the mines, an equal fate betides
The ſlave that digs it, and the ſlave that hides;

is plainly taken from " The cauſes of the " decay of Chriſtian piety," where that excellent and neglected writer ſays, " It has always " been held the ſevereſt treatment of ſlaves and " malefactors," damnare ad metalla, " to force " them to dig in the mines: now this is the

" covetous

" covetous man's lot, from which he is never to " expect a releaſe." COWLEY alſo has uſed the ſame alluſion. The celebrated reflection with which CHARTRES's epitaph, in the ſame epiſtle, concludes, is the property of BRUYERE.

To rock the cradle of repoſing age,

is a tender and elegant image of filial piety, for which POPE is indebted to MONTAGNE, who wiſhes, in one of his eſſays, to find a ſon-in-law that may " kindly cheriſh his old age, and " rock it aſleep." And the character of HELLUO the glutton, introduced to exemplify the force and continuance of the ruling paſſion, who in the agonies of death exclaimed,

——Then bring the JOWL!

is taken from that tale in FONTAINE, which ends,

——*Puis qu'il faut que je meure*
Sans faire tant de facon,
Qu'on m'apporte tout à l'heure
Le reſte de mon poiſſon.

THE concluſion of the epitaph on GAY, where he obſerves that his honour conſiſts not in being entombed among kings and heroes,

But that the worthy and the good may ſay,
Striking their penſive boſoms — Here lies GAY;

is

is adopted from an old latin elegy on the death of prince HENRY.

IN ſeveral parts of his writings, POPE ſeems to have formed himſelf on the model of BOILEAU; as might appear, from a large deduction of particular paſſages, almoſt literally tranſlated, from that nervous and ſenſible ſatyriſt.

——Happily to ſteer
From grave to gay, from lively to ſevere.
POPE.

——*D'une voix legere*
Paſſer du grave au doux, du plaiſant au ſevere!
BOILEAU.

Pride, malice, folly, againſt DRYDEN roſe,
In various ſhaps of parſons, critics, beaus.
POPE.

L'ignorance, & l'erreur a ſes naiſſantes peices,
En habits de marquis, en robbes de comteſſes,
Venoient pour diffamer ſon chef-d-œuvre noveau.
BOILEAU.

While I am tranſcribing theſe ſimilarities, I feel great uneaſineſs, leſt I ſhould be accuſed of vainly and impotently endeavouring to caſt clouds over the reputation of this exalted and truly original genius, "whoſe memory," to uſe an expreſſion of BEN JONSON, "I do honour, on this ſide idolatry, as

"as much as any;" and leſt the reader ſhould be cloyed and diſguſted with a cluſter of quotations: it happens, however, fortunately, that each paſſage I have produced, contains ſome important moral truth, or conveys ſome pleaſing image to the mind.

CRITICS ſeem agreed in giving greater latitude to the imitation of the ancients, than of later writers. To enrich a compoſition with the ſentiments and images of Greece and Rome, is ever eſteemed, not only lawful, but meritorious. We adorn our writings with their ideas, with as little ſcruple, as our houſes with their ſtatues. And POUSSIN is not accuſed of plagiariſm, for having painted AGRIPPINA covering her face with both her hands at the death of GERMANICUS; though TIMANTHES had repreſented AGAMEMNON cloſely veiled at the ſacrifice of his daughter, judiciouſly leaving the ſpectator to gueſs at a ſorrow inexpreſſible, and that mocked the power of the pencil.

NUMB. 64. SATURDAY, *June* 16, 1753.

Notitiam primoſque gradus vicinia fecit;
Tempore crevit amor. OVID.

Acquaintance grew, th' acquaintance they improve
To friendſhip, friendſhip ripen'd into love.
EUSDEN.

To the ADVENTURER.

SIR,

YOUR paper of laſt Tueſday ſev'night, which I did not read till to day, determined me to ſend you an account of my friend EUGENIO, by whoſe diſtreſs my mind has been long kept in perpetual agitation: and, perhaps, my narrative may not only illuſtrate your allegory, but contribute to recover opinion from her defection.

AS ORGILIO, the father of EUGENIO, had no principles but thoſe of a man of honour, he avoided alike both the virtues and the vices which are incompatible with that character: religion he ſuppoſed to be a contrivance of prieſts and politicians, to keep the vulgar in awe; and uſed by thoſe in the rank of gentlemen who pretend to acknowledge its obligations, only as an expedient to conceal their want of ſpirit. By a conduct regulated upon theſe principles he gradually reduced a paternal

ternal eſtate of two thouſand pounds per annum to five hundred. Beſides EUGENIO, he had only one child, a daughter: his wife died while they were infants. His younger brother, who had acquired a very conſiderable fortune in trade, retired unmarried into the country: he knew that the paternal eſtate was greatly reduced; and, therefore, took the expence of his nephew's education upon himſelf: after ſome years had been ſpent at Weſtminſter ſchool, he ſent him to the univerſity, and ſupported him by a very genteel annuity.

EUGENIO, though his temper was remarkably warm and ſprightly, had yet a high reliſh of literature, and inſenſibly acquired a ſtrong attachment to a college life. His apartment adjoined to mine, and our acquaintance was ſoon improved into friendſhip. I found in him great ardour of benevolence, and a ſenſe of generoſity and honour which I had conceived to exiſt only in romance. With reſpect to CHRISTIANITY, indeed, he was as yet a ſceptic: but I found it eaſy to obviate general objections; and, as he had great penetration and ſagacity, was ſuperior to prejudice, and habituated in no vice which he wiſhed to countenance by infidelity, he began to believe as ſoon as he began to enquire: the evidence for REVELATION at length appeared inconteſtible; and without buſying himſelf with the

the cavils of ſubtilty againſt particular doctrines, he determined to adhere inviolably to the precepts as a rule of life, and to truſt in the promiſes as the foundation of hope. The ſame ardour and firmneſs, the ſame generoſity and honour, were now exerciſed with more exalted views, and upon a more perfect plan. He conſidered me as his preceptor, and I conſidered him as my example: our friendſhip increaſed every day; and I believe he had conceived a deſign to follow me into orders. But when he had continued at college about two years, he received a command from his father to come immediately to town; for that his earneſt deſire to place him in the army was now accompliſhed, and he had procured him a captain's commiſſion. By the ſame poſt he received a letter from his uncle, in which he was ſtrongly urged to continue at college, with promiſes of ſucceeding to his whole eſtate; his father's project was zealouſly condemned, and his neglect of a brother's concurrence reſented. EUGENIO, though it was greatly his deſire to continue at college, and his intereſt to oblige his uncle, yet obeyed his father without a moment's heſitation.

WHEN he came to town, he diſcovered that a warm altercation had been carried on between his uncle and his father upon this ſubject: his uncle, not being able to produce any effect upon the

the father, as a laſt effort had written to the ſon; and being equally offended with both, when his application to both had been equally ineffectual, he reproached them with folly and ingratitude; and dying ſoon after by a fall from his horſe, it appeared, that in the height of his reſentment he had left his whole fortune to a diſtant relation in Ireland whom he had never ſeen.

UNDER this misfortune EUGENIO comforted himſelf by reflecting, that he had incurred it by obedience to his father; and though it precluded hopes that were dearer than life, yet he never expreſſed his diſpleaſure either by invective or complaint.

ORGILIO had very early in life contracted an intimacy with AGRESTIS, a gentleman whoſe character and principles were very different from his own. AGRESTIS had very juſt notions of right and wrong, by which he regulated his conduct without any regard to the opinion of others: his integrity was univerſal and inflexible, and his temper ardent and open; he abhorred whatever had the appearance of diſingenuity, he was extreamly jealous of his authority, and there was a rough ſimplicity in his manner which many circumſtances of his life had contributed to produce. His father left him a fortune of two hundred thouſand pounds; but as the parcimony which enabled him to amaſs it, extended to the

education

education of his ſon by whom it was to be poſſeſſed, he had been taught neither politeneſs nor literature. He married a lady, whoſe influence would have poliſhed the rough diamond by degrees; but ſhe died within the firſt year of her marriage, leaving him a daughter to whom he gave her name AMELIA, and transferred all his affection: he, therefore, continued to live in great privacy; and being uſed to have only ſervants and dependants about him, he indulged the peculiarities of his humour without that complaiſance which becomes inſenſibly habitual to thoſe, who mix in the company of perſons whom it is their apparent intereſt to pleaſe, and whoſe preſence is a perpetual reſtraint upon ſuch irregular ſtarts of temper as would incur contempt by arrogating a ſuperiority which none would acknowledge. To this diſpoſition his daughter accommodated herſelf as ſhe grew up, from motives both of affection and duty: as he knew and regretted the defect of his own education, he ſpared no coſt to compleat hers; and ſhe is indeed the moſt accompliſhed character I ever knew: her obedience is chearful and implicit, her affection tender and without parade; her looks expreſs the utmoſt ſweetneſs and ſenſibility, and yet there is a dignity in her manner which commands reſpect.

THE

THE intimacy between the father of EUGENIO and AGRESTIS produced a tender friendſhip between his ſiſter and AMELIA, which began in their infancy, and increaſed with their years.

SUCH characters as AMELIA and EUGENIO could not be long familiarly known to each other, without exciting mutual eſteem: the tranſition from eſteem to love, between perſons of different ſexes, is often imperceptible even to themſelves; and, perhaps, was not diſcovered, till long after it had happened, either by EUGENIO or AMELIA. When he returned from the univerſity, ſhe was about eighteen: as her ſtature and her beauty were greatly increaſed during this interval, their firſt effect upon EUGENIO was proportionably greater; and he perceived, from whatever cauſe, a more ſenſible emotion in her. He had too much diſcernment not to diſcover that ſhe loved him; and too much generoſity not to conceal his love of her, becauſe he was ſo much her inferior in fortune: ſometimes he reflected upon her partiality with pleaſure, and ſometimes with regret: but while they were thus mutually conſcious to deſires which they mutually ſuppreſſed, the late rebellion broke out, and EUGENIO was commanded into Scotland. In this expedition he diſtinguiſhed himſelf equally by his courage and humanity: and though he had not much money, and therefore could but ſeldom diſplay

his bounty; yet his concern for the real intereſt of his men was ſo apparent, as well in ſuch acts of kindneſs as were in his power, as in the ſtrict diſcipline which he maintained among them, that his perſonal influence was very powerful and extenſive. During this abſence, though he felt his paſſion for AMELIA increaſe, notwithſtanding all his attempts to ſuppreſs it; yet he never wrote to her, but contented himſelf with mentioning her in general terms, and including her in his remembrance of other friends, when he wrote to his father and his ſiſter.

WHEN he returned, as his ſiſter's intimacy with AMELIA ſtill continued, his opportunities to ſee her were equally frequent: but the pleaſure of theſe interviews was become yet more tumultuous and confuſed; and the lovers were both conſcious, that their ſentiments were every moment involuntarily diſcovered to each other.

AMELIA had diſmiſſed many ſuitors, who were not leſs diſtinguiſhed by their merit than their rank, becauſe ſhe ſtill hoped to enrich EUGENIO with her fortune; and EUGENIO perſiſted in a conduct by which this hope was diſappointed, becauſe he would not degrade AMELIA by an alliance with dependance and poverty. The objections of duty might, indeed, have been removed, by obtaining the conſent of AGRESTIS; but thoſe of honour would ſtill have remained: he

he was not, however, abſolutely without hope; for though he had loſt his uncle's fortune by obedience to his father, yet as he had greatly recommended himſelf to his commanding officer, who was of the higheſt rank, he believed it poſſible that he might be advanced to a poſt in the army, which would juſtify his pretenſions to AMELIA, and remove all his difficulties at once.

AGRESTIS wondered at the conduct of his daughter, but neither aſked nor ſuſpected her motives: for he had always declared, that as he believed ſhe would never marry againſt his conſent, he would never urge her to marry againſt her own inclination.

AMELIA, therefore, continued to decline every offer, and EUGENIO to ſee her almoſt every day, without the leaſt intimation of his love, till the beginning of the laſt winter, when he loſt his ſiſter by the ſmall pox. His interviews with AMELIA were now leſs frequent, and, therefore, more intereſting: he feared, that as he would be ſeldom in her ſight, the aſſiduities of ſome fortunate rival might at length exclude him from her remembrance: he did not, however, falter in his reſolution, nor did AMELIA change her conduct.

NUMB. 65. TUESDAY, *June* 19, 1753.

Et furiis agitatus amor.—— VIRG.

Love, which the furies irritate to rage.

IT happened that about this time ſhe was addreſſed by VENTOSUS, the eldeſt ſon of a noble family; who, beſides a large eſtate, had great expectations from his father's influence at court. VENTOSUS, though he was ſtrongly recommended by AGRESTIS, and was remarkable for perſonal accompliſhments, was yet received with great coldneſs by AMELIA: he was ſurprized, mortified, and diſappointed; yet he continued his viſits, and was very diligent to diſcover what had prevented his ſucceſs. One evening, juſt as he was about to take his leave, after much ineffectual entreaty and complaint, EUGENIO unexpectedly entered the room. VENTOSUS inſtantly remarked the embarraſſment both of his miſtreſs and the ſtranger, whom he, therefore, ſuppoſed to be a rival, and no longer wondered at his own diſappointment: theſe ſuſpicions were every moment confirmed and increaſed; for his preſence produced emotions which could neither be concealed nor miſtaken; though by a leſs penetrating

trating eye than that of jealouſy, they might have been overlooked.

He was now fired with reſentment and indignation; and having left the room ſomewhat abruptly, he was met upon the ſtairs by Agrestis, with whom he deſired to ſpeak a few words in private. Agrestis turned back into another apartment, and Ventosus told him with ſome warmth, that he did not expect to have found his daughter pre-engaged; and that he could not help thinking himſelf ill treated. Agrestis, with equal warmth, required him to explain his meaning; and after ſome time had been ſpent in eager altercation, they parted in better temper; Agrestis perſuaded that a clandeſtine love had been carried on between his daughter and Eugenio, and Ventosus convinced that Agrestis had never encouraged the pretenſions of his rival.

Agrestis immediately ſent for Amelia, and ſternly urged her with many queſtions, which ſhe could anſwer only with bluſhes and tears: her ſilence and confuſion convinced him that Ventosus was not miſtaken; and, therefore, deſiſting from enquiry, he ſeverely reprehended her for the paſt, and enjoined her never to converſe with Eugenio again; to whom he alſo ſignified his diſpleaſure, and requeſted that to prevent further uneaſineſs he would come no

more to his houſe till AMELIA ſhould be married.

EUGENIO, though his love was almoſt hopeleſs before, was yet greatly afflicted by this meſſage; becauſe he feared that AMELIA had fallen under her father's diſpleaſure, and that now he was become jealous of his authority he might be tempted to abuſe it. As to ſecure her peace was the principal object of his wiſh, he concealed what had happened from his father, leſt a quarrel ſhould be produced between him and AGRESTIS, in which AMELIA's delicacy and tenderneſs would be yet more deeply wounded. When a viſit was intended to AGRESTIS, he always took care to have ſome engagement at another place: AGRESTIS, however, as he had no conception of the principles upon which EUGENIO acted, did not doubt but that he had communicated the reaſon of his abſence to his father, and that his father was ſecretly offended; but as he expreſſed no reſentment, he believed that his ambition had for once reſtrained the petulance of his pride, that he diſſembled to prevent an open rupture, and had ſtill hopes of effecting the purpoſe which he had concerted with his ſon.

A SUSPICION of ill-will always produces it: but beſides this cauſe of alienation, AGRESTIS had unjuſtly imputed a conduct to his friend, which rendered him the object of his contempt and averſion; he, therefore, treated him with coldneſs

coldneſs and reſerve, ſuppoſing that he well knew the cauſe, and neglected to return his viſits without thinking it neceſſary to aſſign any reaſon. This conduct was at length remarked by ORGILIO, who conſidered it as the caprice of a character which he always deſpiſed; he, therefore, retorted the neglect without expoſtulation: and thus all intercourſe between the families was at an end.

EUGENIO in the mean time was inflexible in his purpoſe; and AMELIA in her next interview with VENTOSUS, acquainted him that ſhe would ſee him no more. VENTOSUS again appealed to her father: but the old gentleman was ſteady in his principles, notwithſtanding his reſentment; and told him, that he had exerted all the authority which GOD and nature had given him in his favour; and that, however provoked, he would never proſtitute his child, by compelling her to marry a perſon who was not the object of her choice.

VENTOSUS, who was extreamly mortified at this diſappointment, was very inquiſitive about EUGENIO, for whom he ſtill ſuppoſed he had been rejected: he ſoon learned his ſituation and circumſtances, and his long intimacy with AMELIA; he reflected upon the confuſion which both had expreſſed in the accidental interview at which he was preſent; and was willing to be-

lieve, that his rival, however contemptible, had been too ſucceſsful to be ſupplanted with honour by a huſband: this, however, if he did not believe, he was very diligent to propagate; and to remove the diſgrace of a refuſal, hinted that for this reaſon he had abruptly diſcontinued his addreſſes, and congratulated himſelf upon his eſcape.

It happened that about ſix weeks ago, VENTOSUS, as he was walking in the Mall with a young officer of diſtinction, met AMELIA in company with ſeveral ladies and a gentleman. He thought fit to bow to AMELIA with a ſupercilious reſpect, which had greatly the air of an inſult: of this compliment AMELIA, though ſhe looked him in the face, took no notice: by this calm diſdain he was at once diſappointed and confuſed; he was ſtung by an effort of his own malignity, and his breaſt ſwelled with paſſion which he could not vent. In this agitation of mind he haſtily turned back, and determined, for whatever reaſon, to follow her. After he had advanced about fifty paces, he ſaw EUGENIO coming forward, who, the moment he perceived AMELIA, turned into another walk. This was obſerved by VENTOSUS, whoſe contempt and indignation had now another object, upon which they might without violence to the laws of honour be gratified: he communicated his purpoſe to his companion, and haſtily followed

lowed EUGENIO. When they had overtaken him, they burſt into a horſe-laugh, and puſhed ſo rudely by him that he could ſcarce recover his ſtep: they did not, however, go on; but ſtopping ſuddenly, turned about as if to apologize for the accident, and affected great ſurprize at diſcovering to whom it had happened. VENTOSUS bowed very low, and with much contemptuous ceremony begged his pardon; telling him at the ſame time, that there was a lady in the next walk who would be very glad of his company. To this inſult EUGENIO anſwered, "That he was not willing to ſuppoſe that an "affront was intended; and that if the lady he "meant was a woman of honour, ſhe ought "always to be mentioned with reſpect." VENTOSUS replied, "That whether the lady he "meant was a woman of honour, he would not "determine; but he believed ſhe had been very "very kind; and was pleaſed to ſee that her fa-"vours were not forgotten, though they were "no longer accepted." EUGENIO was not now maſter of his temper; but turning ſuddenly upon VENTOSUS, ſtruck him with ſuch violence that he fell at his feet: he roſe, however, in an inſtant, and laid his hand upon his ſword, but was prevented from drawing it by his companion; and the crowd beginning to gather about them,

they parted with mutual expreſſions of contempt and rage.

In the morning the officer who had been in company with Ventosus at the quarrel, delivered a challenge to Eugenio, which he anſwered by the following billet.

"SIR,

"YOUR behaviour laſt night has convinced me that you are a ſcoundrel; and your letter this morning that you are a fool. If I ſhould accept your challenge, I ſhould myſelf be both. I owe a duty to GOD and to my country, which I deem it infamous to violate; and I am entruſted with a life, which I think cannot without folly be ſtaked againſt your's. I believe you have ruined, but you cannot degrade me. You may poſſibly, while you ſneer over this letter, ſecretly exult in your own ſafety; but remember, that to prevent aſſaſſination I have a ſword, and to chaſtiſe inſolence a cane."

With this letter the captain returned to Ventosus, who read it with all the extravagancies of rage and diſdain: the captain, however, endeavoured to ſooth and encourage him; he repreſented Eugenio as a poltroon and a begger, whom he ought no otherwiſe to puniſh than by removing

removing him from the rank into which he had intruded; and this, he ſaid, would be very eaſily accompliſhed. VENTOSUS at length acquieſced in the ſentiments of his friend; and it was ſoon induſtriouſly reported, that EUGENIO had ſtruck a perſon of high rank, and refuſed him the ſatisfaction of a gentleman which he had condeſcended to aſk. For not accepting a challenge, EUGENIO could not be legally puniſhed, becauſe it was made his duty as a ſoldier by the articles of war; but it drew upon him the contempt of his ſuperior officers, and made them very ſollicitous to find ſome pretence to diſmiſs him. The friends of VENTOSUS immediately intimated, that the act of violence to which EUGENIO had been provoked, was committed within the verge of the court, and was, therefore, a ſufficient cauſe to break him; as for that offence he was liable to be puniſhed with the loſs of his hand, by a law which though diſuſed was ſtill in force. This expedient was eagerly adopted, and EUGENIO was accordingly deprived of his commiſſion.

NUMB. 66. SATURDAY, *June* 23, 1753.

Nolo virum, facili redimit qui ſanguine famam:
Hunc volo, laudari qui ſine morte poteſt.

MART.

Not him I prize who poorly gains
From death the palm which blood diſtains;
But him who wins with nobler ſtrife
An unpolluted wreath from life.

HE had concealed his quarrel with VENTOSUS from his father, who was then at the family ſeat about twenty miles from London, becauſe he was not willing to acquaint him with the cauſe: but the effect was ſuch as could not be hidden; and it was now become neceſſary that he ſhould anticipate the report of others. He, therefore, ſet out immediately for the country; but his father about the ſame time arrived in London: ſome imperfect account had been ſent him of the proceedings againſt EUGENIO; and though he concluded from his ſilence that he had been guilty of ſome indiſcretion, yet he did not ſuſpect an imputation of cowardice; and hoped by his intereſt to ſupport him againſt private reſentment. When he found that he had miſſed EUGENIO in ſome of the avenues to town, he went immediately to the gentleman who had procured

procured his commiſſion, from whom he learned all the circumſtances of the affair. The moment he heard that his ſon had refuſed a challenge, he was ſeized with rage ſo violent, that it had the appearance of diſtraction: he uttered innumerable oaths and execrations in a voice that was ſcarce human, declared his ſon to be unworthy of his name, and ſolemnly renounced him for ever.

EUGENIO returned to London the ſame day, but it was late before he arrived: the ſervant that opened the door told him with tears in his eyes, that his father was gone to bed much diſordered, and had commanded that he ſhould no more be admitted into that houſe. He ſtood motionleſs a few moments; and then departing without reply, came directly to me; his looks were wild, his countenance pale, and his eyes ſwimming in tears: the moment he ſaw me, he threw himſelf into a chair; and putting a copy of his anſwer to VENTOSUS's challenge into my hand, anticipated my enquiries by relating all that had happened.

AFTER having adminiſtered ſuch conſolation as I could, I prevailed upon him with much difficulty to go to bed. I ſate up the reſt of the night, deviſing various arguments to convince ORGILIO, that his ſon had added new dignity to his character. In the morning I went to his houſe;

and

and after much ſollicitation was admitted to his chamber. I found him in bed, where he had lain awake all the night; and it was eaſy to ſee that his mind was in great agitation. I hoped that this tumult was produced by the ſtruggles of parental tenderneſs: but the moment I mentioned his ſon, he fell into an agony of rage that rendered him ſpeechleſs; and I came away, convinced that the eloquence of an angel upon the ſame ſubject would have been without effect. I did not, however, relate theſe diſcouraging circumſtances to EUGENIO: I told him, that it would be proper to wait a few days before any farther application was made; not only becauſe his father's reſentment would probably ſubſide, but becauſe he was now indiſpoſed.

EUGENIO, when he heard that his father was ill, changed colour and burſt into tears. He went every evening, and knocking ſoftly at the ſervant's window, enquired how he did; and when he found that his fever was become dangerous, he intreated me to go yet once more and intercede for him, that he might at leaſt be permitted to ſee his father, if he might not hope to be forgiven. I went; but when ORGILIO heard my name, he fell into a freſh tranſport of rage, which ended in a delirium: the effect which this incident produced upon EUGENIO, who waited at the end of the ſtreet for my return, cannot be deſcribed:

I prevailed upon him to go back to my houſe, where he ſometimes haſtily traverſed the room, and ſometimes ſate fixed in a kind of ſtupid inſenſibility upon the floor. While he was in one of theſe fits, news was brought that his father was dead, and had the morning after he was taken ill diſinherited him, declaring that by the infamy of his conduct he had broke his heart.

EUGENIO heard this account without any apparent ſurprize or emotion, but could not be perſuaded to change his poſture or receive any food; till his ſpirits being quite exhauſted, ſleep relieved him a few hours from the agony of his mind.

THE night on which his father was buried, he wrapped himſelf up in a horſeman's coat that belonged to my ſervant, and followed the proceſſion at a diſtance on foot. When the ceremony was over and the company departed, he threw himſelf on the grave; and hiding his face in the duſt, wept over it in ſilence that was interrupted only by groans. I, who had followed him unperceived, did not think it prudent to intrude upon the ſolemnity of his ſorrow, till the morning dawned: he was ſurprized, and I thought ſomewhat confounded to ſee me; he ſuffered me, however, to lead him away, but neither of us uttered a word.

He told me the next day, that he would trouble me a few nights longer for a lodging, and in the mean time think of ſome means by which he might obtain a ſubſiſtence: he was, indeed, totally deſtitute, without money and without a profeſſion; but he made no complaint, and obſtinately refuſed all pecuniary aſſiſtance.

In leſs than a week afterwards, having converted his watch, his ſword, a ſnuff-box, and ring, into money, he engaged as a common ſailor in a private undertaking to diſcover the north-weſt paſſage to India.

When he communicated this deſperate enterprize, he appeared perfectly compoſed: "My "dear friend," ſaid he, "it has been always "my point of honour to obey the commands "of GOD, the prime author of my being and "the ultimate object of my hope, at whatever "riſque; and I do not repent that I have ſteadily "adhered to this principle at the expence of "all that is valuable upon earth: I have ſuf-"fered the loſs of fortune, of love, and of "fame; but I have preſerved my integrity, and "I know that I ſhall not loſe my reward. To "theſe I would, indeed, add the eſteem, tho' "not the love of Amelia. She will hear of "me as degraded and diſinherited, a coward, a "vagabond, and a fugitive; and her eſteem, I "think, I have ſufficient reaſon to give up:

" grief will wound her deeper than contempt;
" it is, therefore, beſt that ſhe ſhould deſpiſe me.
" Some of thoſe, by whom ſhe is addreſſed, de-
" ſerve her; and I ought not to with-hold a
" felicity which I cannot enjoy. I ſhall em-
" bark to-morrow; and your friendly embrace
" is all the good that I expect to receive from
" this country, when I depart in ſearch of others
" which are unknown."

To this addreſs I was not in a condition to reply; and perceiving that I was overwhelmed with grief, he left me, perhaps, leſt his purpoſe ſhould be ſhaken, and my weakneſs ſhould prove contagious.

On the morrow I attended him to the ſhip. He talked to me of indifferent things; and when we parted wrung my hand, and turned from me abruptly without ſpeaking. I haſted into the boat which waited to bring me on ſhore, and would not again feel the pangs of yeſterday for all the kingdoms of the world.

Such is the friend I have loſt! ſuch is the man, whom the world has diſgraced for refuſing a challenge! But none who are touched with pity at his misfortunes, wiſh that he had avoided them by another conduct; and not to pity Eugenio, is ſurely to be a monſter rather than a man.

It may, perhaps, be queſtioned, whether I ought thus to have exhibited his ſtory under feigned names; or have a right to attempt that which he forbore. My love to him, is, indeed, my motive: but I think my conduct is juſt when I conſider, that though it is poſſible that AMELIA may by the peruſal of theſe papers ſuffer the moſt tender, and, therefore, the moſt exquiſite diſtreſs, by the re-eſtabliſhment of her eſteem for him who moſt deſerves it; yet the world may derive new virtue, from the dignity which the character of EUGENIO reflects upon his conduct: his example is truly illuſtrious; and as it can ſcarce fail to excite emulation, it ought not to be concealed.

I am, SIR,

Your humble ſervant,

BENEVOLUS.

NUMB. 67. TUESDAY, *June* 26, 1753.

Inventas——vitam excoluere per artes. VIRG.

They poliſh life by uſeful arts.

THAT familiarity produces neglect, has been long obſerved. The effect of all external objects, however great or ſplendid, ceaſes with their novelty: the courtier ſtands without emotion in the royal preſence; the ruſtic tramples under his foot the beauties of the ſpring, with little attention to their colour or their fragrance; and the inhabitant of the coaſt darts his eye upon the immenſe diffuſion of waters, without awe, wonder, or terror.

THOSE who have paſt much of their lives in this great city, look upon its opulence and its multitudes, its extent and variety, with cold indifference; but an inhabitant of the remoter parts of the kingdom is immediately diſtinguiſhed by a kind of diſſipated curioſity, a buſy endeavour to divide his attention amongſt a thouſand objects, and a wild confuſion of aſtoniſhment and alarm.

THE attention of a new-comer is generally firſt ſtruck by the multiplicity of cries that ſtun him in the ſtreets, and the variety of merchandiſe and manufactures which the ſhopkeepers expoſe on

on every hand; and he is apt, by unwary burſts of admiration, to excite the merriment and contempt of thoſe, who miſtake the uſe of their eyes for effects of their underſtanding, and confound accidental knowledge with juſt reaſoning.

But, ſurely, theſe are ſubjects on which any man may without reproach employ his meditations: the innumerable occupations, among which the thouſands that ſwarm in the ſtreets of London are diſtributed, may furniſh employment to minds of every caſt, and capacities of every degree. He that contemplates the extent of this wonderful city, finds it difficult to conceive, by what method plenty is maintained in our markets, and how the inhabitants are regularly ſupplied with the neceſſaries of life; but when he examines the ſhops and warehouſes, ſees the immenſe ſtores of every kind of merchandiſe piled up for ſale, and runs over all the manufactures of art and products of nature, which are every where attracting his eye and ſolliciting his purſe, he will be inclined to conclude, that ſuch quantities cannot eaſily be exhauſted, and that part of mankind muſt ſoon ſtand ſtill for want of employment, till the wares already provided ſhall be worn out and deſtroyed.

As Socrates was paſſing through the fair at Athens, and caſting his eyes over the ſhops and cuſtomers, "how many things are here," ſays he,

he, "that I do not want!" The ſame ſentiment is every moment riſing in the mind of him that walks the ſtreets of London, however inferior in philoſophy to SOCRATES: he beholds a thouſand ſhops crouded with goods, of which he can ſcarcely tell the uſe, and which, therefore, he is apt to conſider as of no value; and, indeed, many of the arts by which families are ſupported, and wealth is heaped together, are of that minute and ſuperfluous kind, which nothing but experience could evince poſſible to be proſecuted with advantage, and which, as the world might eaſily want, it could ſcarcely be expected to encourage.

BUT ſo it is, that cuſtom, curioſity, or wantonneſs, ſupplies every art with patrons, and finds purchaſers for every manufacture; the world is ſo adjuſted, that not only bread, but riches may be obtained without great abilities, or arduous performances: the moſt unſkilful hand and unenlightened mind have ſufficient incitements to induſtry; for he that is reſolutely buſy, can ſcarcely be in want. There is, indeed, no employment, however deſpicable, from which a man may not promiſe himſelf more than competence, when he ſees thouſands and myriads raiſed to dignity, by no other merit than that of contributing to ſupply their neighbours with the means of ſucking ſmoke through a tube of clay; and others raiſing

contributions

contributions upon thoſe, whoſe elegance diſdains the groſſneſs of ſmoky luxury, by grinding the ſame materials into a powder that may at once gratify and impair the ſmell.

Not only by theſe popular and modiſh trifles, but by a thouſand unheeded and evaneſcent kinds of buſineſs, are the multitudes of this city preſerved from idleneſs, and conſequently from want. In the endleſs variety of taſtes and circumſtances that diverſify mankind, nothing is ſo ſuperfluous, but that ſome one deſires it; or ſo common, but that ſome one is compelled to buy it. As nothing is uſeleſs but becauſe it is in improper hands, what is thrown away by one is gathered up by another; and the refuſe of part of mankind furniſhes a ſubordinate claſs with the materials neceſſary to their ſupport.

When I look round upon thoſe who are thus variouſly exerting their qualifications, I cannot but admire the ſecret concatenation of ſociety, that links together the great and the mean, the illuſtrious and the obſcure; and conſider with benevolent ſatisfaction, that no man, unleſs his body or mind be totally diſabled, has need to ſuffer the mortification of ſeeing himſelf uſeleſs or burdenſome to the community: he that will diligently labour, in whatever occupation, will deſerve the ſuſtenance which he obtains, and the protection which he enjoys; and may lie down

every

every night with the pleaſing conſciouſneſs, of having contributed ſomething to the happineſs of life.

Contempt and admiration are equally incident to narrow minds: he whoſe comprehenſion can take in the whole ſubordination of mankind, and whoſe perſpicacity can pierce to the real ſtate of things through the thin veils of fortune or of faſhion, will diſcover meanneſs in the higheſt ſtations, and dignity in the meaneſt; and find that no man can become venerable but by virtue, or contemptible but by wickedneſs.

In the midſt of this univerſal hurry, no man ought to be ſo little influenced by example, or ſo void of honeſt emulation, as to ſtand a lazy ſpectator of inceſſant labour; or pleaſe himſelf with the mean happineſs of a drone, while the active ſwarms are buzzing about him: no man is without ſome quality, by the due application of which he might deſerve well of the world; and whoever he be that has but little in his power, ſhould be in haſte to do that little, leſt he be confounded with him that can do nothing.

By this general concurrence of endeavours, arts of every kind have been ſo long cultivated, that all the wants of man may be immediately ſupplied; idleneſs can ſcarcely form a wiſh which ſhe may not gratify by the toil of others, or curioſity

rioſity dream of a toy, which the ſhops are not ready to afford her.

HAPPINESS is enjoyed only in proportion as it is known; and ſuch is the ſtate or folly of man, that it is known only by experience of its contrary: we who have long lived amidſt the conveniences of a town immenſely populous, have ſcarce an idea of a place where deſire cannot be gratified by money. In order to have a juſt ſenſe of this artificial plenty, it is neceſſary to have paſſed ſome time in a diſtant colony, or thoſe parts of our iſland which are thinly inhabited: he that has once known how many trades every man in ſuch ſituations is compelled to exerciſe, with how much labour the products of nature muſt be accommodated to human uſe, how long the loſs or defect of any common utenſil muſt be endured, or by what aukward expedients it muſt be ſupplied, how far men may wander with money in their hands before any can ſell them what they wiſh to buy, will know how to rate at its proper value the plenty and eaſe of a great city.

BUT that the happineſs of man may ſtill remain imperfect, as wants in this place are eaſily ſupplied, new wants likewiſe are eaſily created: every man, in ſurveying the ſhops of London, ſees numberleſs inſtruments and conveniences, of which, while he did not know them, he never felt the need; and yet, when uſe has made them familiar,

familiar, wonders how life could be ſupported without them. Thus it comes to paſs, that our deſires always increaſe with our poſſeſſions; the knowledge that ſomething remains yet unenjoyed, impairs our enjoyment of the good before us.

They who have been accuſtomed to the refinements of ſcience, and multiplications of contrivance, ſoon loſe their confidence in the unaſſiſted powers of nature, forget the paucity of our real neceſſities, and overlook the eaſy methods by which they may be ſupplied. It were a ſpeculation worthy of a philoſophical mind, to examine how much is taken away from our native abilities, as well as added to them by artificial expedients. We are ſo accuſtomed to give and receive aſſiſtance, that each of us ſingly can do little for himſelf; and there is ſcarce any one amongſt us, however contracted may be his form of life, who does not enjoy the labour of a thouſand artiſts.

But a ſurvey of the various nations that inhabit the earth will inform us, that life may be ſupported with leſs aſſiſtance; and that the dexterity, which practice enforced by neceſſity produces, is able to effect much by very ſcanty means. The nations of Mexico and Peru erected cities and temples without the uſe of iron; and at this day the rude Indian ſupplies himſelf with all the neceſſaries of life: ſent like the reſt

of mankind naked into the world, as ſoon as his parents have nurſed him up to ſtrength, he is to provide by his own labour for his own ſupport. His firſt care is to find a ſharp flint among the rocks; with this he undertakes to fell the trees of the foreſt; he ſhapes his bow, heads his arrows, builds his cottage, and hollows his canoe, and from that time lives in a ſtate of plenty and proſperity; he is ſheltered from the ſtorms, he is fortified againſt beaſts of prey, he is enabled to perſue the fiſh of the ſea, and the deer of the mountains; and as he does not know, does not envy the happineſs of poliſhed nations, where gold can ſupply the want of fortitude and ſkill, and he whoſe laborious anceſtors have made him rich, may lie ſtretched upon a couch, and ſee all the treaſures of all the elements poured down before him.

This picture of a ſavage life, if it ſhews how much individuals may perform, ſhews likewiſe how much ſociety is to be deſired. Though the perſeverance and addreſs of the Indian excite our admiration, they nevertheleſs cannot procure him the conveniences which are enjoyed by the vagrant begger of a civilized country: he hunts like a wild beaſt to ſatisfy his hunger; and when he lies down to reſt after a ſucceſsful chace, cannot pronounce himſelf ſecure againſt the danger of periſhing in a few days; he is, perhaps, content

tent with his condition, becauſe he knows not that a better is attainable by man; as he that is born blind does not long for the perception of light, becauſe he cannot conceive the advantages which light would afford him: but hunger wounds and wearineſs are real evils, though he believes them equally incident to all his fellow creatures; and when a tempeſt compels him to lie ſtarving in his hut, he cannot juſtly be concluded equally happy with thoſe whom art has exempted from the power of chance, and who make the foregoing year provide for the following.

To receive and to communicate aſſiſtance, conſtitutes the happineſs of human life: man may indeed preſerve his exiſtence in ſolitude, but can enjoy it only in ſociety: the greateſt underſtanding of an individual, doomed to procure food and cloathing for himſelf, will barely ſupply him with expedients to keep off death from day to day; but as one of a large community performing only his ſhare of the common buſineſs, he gains leiſure for intellectual pleaſures, and enjoys the happineſs of reaſon and reflection.

NUMB. 68. SATURDAY, *June* 30, 1753.

Nocet empta dolore voluptas. OVID.

How vain the joy for which our pain muſt pay.

IT has been remarked, that the play of brutes is always a mock fight; and, perhaps, this is equally true of all the ſports, that have been invented by reaſon for the amuſement of mankind. The celebrated games of antiquity were ſomething more; the conflict was often fatal, and the pleaſure of the ſpectators ſeems to have been proportioned to the danger of the combatants: nor does it appear, that any ſport has been ſince contrived, which can gratify pure benevolence, or entertain without producing an oppoſition of intereſt. There are, indeed, many external advantages which it has never been thought immoral to acquire, though an oppoſition of intereſt is neceſſarily implied; advantages, which, like a ſtake at cards, one party can only gain by the loſs of the other; for wealth and poverty, obſcurity and diſtinction, command and ſervitude, are mutually relative, and the exiſtence of each is by each reciprocally derived and given.

PLAY, therefore, is not unlawful, merely as a conteſt; nor can the pleaſure of them that win, be imputed to a criminal want of benevolence in this

this ſtate of imperfection, merely becauſe it is enjoyed at the expence of thoſe who loſe. But as in buſineſs, it has never been held lawful to circumvent thoſe whom we deſire to excell; ſo in play, the chance of loſs and gain ought to be always equal; at leaſt, each party ſhould be apprized of the force employed againſt him; and if then he plays againſt odds, no man has a right to enquire his motive, though a good man would decline to engage him.

THERE is, however, one ſpecies of diverſion which has not been generally condemned, though it is produced by an attack upon thoſe who have not voluntarily entered the liſts; who find themſelves buffeted in the dark, and have neither means of defence nor poſſibility of advantage.

THESE feats are atchieved by the knights errant of mirth, and known by the name of FROLICS: under this name, indeed, many ſpecies of wanton cruelty have been practiſed, without incurring the infamy, or raiſing the indignation which they deſerve; and it is extremely difficult to fix upon any certain criterion, by which frolics may be diſtingiſhed into criminal and innocent. If we could diſcern effects while they are involved in their cauſes, and aſcertain every remote conſequence of our own actions, perhaps theſe ſallies might be allowed under the ſame reſtrictions as raillery: the falſe alarms and ridicu-

lous diſtreſs into which others are betrayed to make us ſport, ſhould be ſuch only as will be ſubjects of merriment even to the ſufferer when they are paſt, and remembered neither with reſentment nor regret: but as every action may produce effects over which human power has no influence, and which human ſagacity cannot foreſee; we ſhould not lightly venture to the verge of evil, nor ſtrike at others though with a reed, leſt like the rod of MOSES it become a ſerpent in our hands.

DURING the hard froſt in the year MDCCXL, four young gentlemen of conſiderable rank rode into an inn, near one of the principal avenues to this city, at eleven o'clock at night without any attendant; and having expreſſed uncommon concern about their horſes, and overlooked the proviſion that was made for them, called for a room; ordering wine and tobacco to be brought in, and declaring, that as they were to ſet out very early in the morning, it was not worth while to go to bed. Before the waiter returned, each of them had laid a pocket piſtol upon the table, which when he entered they appeared to be very ſollicitous to conceal, and ſhewed ſome confuſion at the ſurprize. They perceived with great ſatisfaction, that the fellow was alarmed at his diſcovery; and having upon various pretences called him often into the room, one of them con-

contrived to pull out a maſk with his handkerchief from the pocket of a horſeman's coat. They diſcourſed in dark and ambiguous terms, affected a buſy and anxious circumſpection, urged the man often to drink, and ſeemed deſirous to render him ſubſervient to ſome purpoſe which they were unwilling to diſcover. They endeavoured to conciliate his good will, by extravagant commendations of his dexterity and diligence, and encouraged him to familiarity, by aſking him many queſtions: he was, however, ſtill cautious and reſerved; one of them, therefore, pretending to have known his mother, put a crown into his hand, and ſoon after took an opportunity to aſk him at what hour a ſtage coach, the paſſengers of which they intended to HUMBUG, ſet out in the morning, whether it was full, and if it was attended by a guard.

THE man was now confirmed in his ſuſpicions; and though he had accepted the bribe, reſolved to diſcover the ſecret. Having evaded the queſtions with as much art as he could, he went to his maſter, Mr. Spiggot, who was then in bed, and acquainted him with what he had obſerved.

MR. SPIGGOT immediately got up, and held a conſultation with his wife what was to be done. She adviſed him immediately to ſend for the conſtable with proper aſſiſtants, and ſecure them:

but he conſidered, that as this would probably prevent a robbery, it would deprive him of an opportunity to gain a very conſiderable ſum, which he would become intitled to upon their conviction, if he could apprehend them after the fact; he, therefore, very prudently called up four or five of the oſtlers that belonged to the yard, and having communicated his ſuſpicions and deſign, engaged them to enliſt under his command as an eſcort to the coach, and to watch the motions of the highwaymen as he ſhould direct. But mine hoſt alſo wiſely conſidering, that this expedition would be attended with certain expence, and that the profit which he hoped was contingent, acquainted the paſſengers with their danger, and propoſed that a guard ſhould be hired by a voluntary contribution; a propoſal, to which, upon a ſight of the robbers through the window, they readily agreed. Spiggot was now ſecured againſt pecuniary loſs at all events, and about three o'clock the knights of the frolic with infinite ſatisfaction beheld five paſſengers, among whom there was but one gentleman, ſtep into the coach with the aſpect of criminals going to execution; and enjoyed the ſignificant ſigns which paſſed between them and the landlord, concerning the precautions taken for their defence.

As

As ſoon as the coach was gone, the ſuppoſed highwaymen paid their reckoning in great haſte, and called for their horſes: care had already been taken to ſaddle them; for it was not Mr. Spiggot's deſire that the adventurers ſhould go far, before they executed their purpoſe; and as ſoon as they departed he prepared to follow them with his poſſe. He was, indeed, greatly ſurprized to ſee, that they turned the contrary way when they went out of the inn yard; but he ſuppoſed they might chuſe to take a ſmall circuit to prevent ſuſpicion, as they might eaſily overtake the coach whenever they would: he determined, however, to keep behind them; and, therefore, inſtead of going after the coach, followed them at a diſtance, till to his utter diſappointment he ſaw them perſiſt in a different rout, and at length turn into an inn in Piccadilly, where ſeveral ſervants in livery appeared to have been waiting for them, and where his curioſity was ſoon gratified with their characters and their names.

In the mean time the coach proceeded in its journey. The pannic of the paſſengers increaſed upon perceiving that the guard which they had hired did not come up; and they began to accuſe Spiggot, of having betrayed them to the robbers for a ſhare of the booty: they could not help looking every moment from the window, tho'

it was ſo dark that a waggon could not have been ſeen at the diſtance of twenty yards: every tree was miſtaken for a man and horſe, the noiſe of the vehicle in which they rode was believed to be the trampling of perſuers, and they expected every moment to hear the coachman commanded to ſtop, and to ſee a piſtol thruſt in among them with the dreadful injunction, "De-"liver your money."

THUS far the diſtreſs, however great and unmerited, will be deemed ridiculous; the ſufferers will appear to have ingeniouſly tormented themſelves, by the ſagacity with which they reaſoned from appearances intended to deceive them, and their ſollicitude to prevent miſchiefs which none would attempt.

BUT it happened that when the coach had got about two miles out of town, it was overtaken by a horſeman who rode very hard, and called out with great eagerneſs to the driver to ſtop: this incident among perſons who had ſuffered perpetual apprehenſion and alarm from the moment they ſet out, produced a proportionate effect. The wife of the gentleman was ſo terrified, that ſhe ſunk down from her ſeat; and he was ſo much convinced of his danger, ſo touched at her diſtreſs, and ſo incenſed againſt the ruffian who had produced it, that without uttering a word he drew a piſtol from his pocket, and ſeeing the

man parley with the coachman, who had now ſtopped his horſes, he ſhot him dead upon the ſpot.

THE man, however, who had thus fallen the victim of a frolic, was ſoon known to be the ſervant of a lady who had paid earneſt for the vacant place in the ſtage; and, having by ſome accident been delayed till it was ſet out, had followed it in a hackney coach, and ſent him before her to detain it till ſhe came up.

HERE the ridicule is at an end; and we are ſurprized that we did not ſooner reflect, that the company had ſufficient cauſe for their fear and their precaution, and that the frolic was nothing more than a lie, which it would have been folly not to believe and preſumption to diſregard.

THE next day, while the BUCKS were entertaining a polite circle at White's with an account of the farce they had played the night before, news arrived of the cataſtrophe. A ſudden confuſion covered every countenance; and they remained ſome time ſilent, looking upon each other, mutually accuſed, reproached and condemned.

THIS favourable moment was improved by a gentleman, who though ſometimes ſeen in that aſſembly, is yet eminent for his humanity and his wiſdom. "A man," ſaid he, "who found "himſelf bewildered in the intricacies of a la-

"byrinth,

" byrinth, when the ſun was going down; would
" think himſelf happy, if a clue ſhould be put
" into his hand by which he might be led out in
" ſafety; he would not, ſurely, quit it for a
" moment, becauſe it might poſſibly be re-
" covered; and, if he did, would be in per-
" petual danger of ſtumbling upon ſome other
" wanderer, and bringing a common calamity
" upon both. In the maze of life we are often
" bewildered, and darkneſs and danger ſurround
" us: but every one may at leaſt ſecure con-
" ſcience againſt the power of accident, by ad-
" hering inviolably to that rule, by which we
" are enjoined to abſtain even from the AP-
" PEARANCES OF EVIL."

NUMB. 69. TUESDAY, *July* 3, 1753.

Ferè libenter homines id quod volunt credunt.
CÆSAR.

Men willingly believe what they wiſh to be true.

TULLY has long ago obſerved, that no man, however weakened by long life, is ſo conſcious of his own decrepitude, as not to imagine that he may yet hold his ſtation in the world for another year.

OF the truth of this remark every day furniſhes new confirmation: there is no time of life, in which men for the moſt part ſeem leſs to expect the ſtroke of death, than when every other eye ſees it impending; or are more buſy in providing for another year than when it is plain to all but themſelves, that at another year they cannot arrive. Though every funeral that paſſes before their eyes, evinces the deceitfulneſs of ſuch expectations, ſince every man who is borne to the grave thought himſelf equally certain of living at leaſt to the next year; the ſurvivor ſtill continues to flatter himſelf, and is never at a loſs for ſome reaſon why his life ſhould be protracted, and the voracity of death continue to be pacified with ſome other prey.

BUT this is only one of the innumerable artifices practiſed in the univerſal conſpiracy of mankind

kind againſt themſelves: every age and every condition indulges ſome darling fallacy; every man amuſes himſelf with projects which he knows to be improbable, and which, therefore, he reſolves to perſue without daring to examine them. Whatever any man ardently deſires, he very readily believes that he ſhall ſome time attain: he whoſe intemperance has overwhelmed him with diſeaſes, while he languiſhes in the ſpring, expects vigour and recovery from the ſummer ſun; and while he melts away in the ſummer, tranſfers his hopes to the froſts of winter: he that gazes upon elegance or pleaſure, which want of money hinders him from imitating or partaking, comforts himſelf that the time of diſtreſs will ſoon be at an end, and that every day brings him nearer to a ſtate of happineſs; though he knows it has paſſed not only without acquiſition of advantage, but perhaps without endeavours after it, in the formation of ſchemes that cannot be executed, and in the contemplation of proſpects which cannot be approached.

Such is the general dream in which we all ſlumber out our time: every man thinks the day coming, in which he ſhall be gratified with all his wiſhes, in which he ſhall leave all thoſe competitors behind, who are now rejoicing like himſelf in the expectation of victory; the day is always coming to the ſervile in which they ſhall be powerful,

powerful, to the obſcure in which they ſhall be eminent, and to the deformed in which they ſhall be beautiful.

If any of my readers has looked with ſo little attention on the world about him, as to imagine this repreſentation exaggerated beyond probability, let him reflect a little upon his own life; let him conſider what were his hopes and proſpects ten years ago, and what additions he then expected to be made by ten years to his happineſs: thoſe years are now elapſed; have they made good the promiſe that was extorted from them, have they advanced his fortune, enlarged his knowledge, or reformed his conduct, to the degree that was once expected? I am afraid, every man that recollects his hopes, muſt confeſs his diſappointment; and own, that day has glided unprofitably after day, and that he is ſtill at the ſame diſtance from the point of happineſs.

With what conſolations can thoſe who have thus miſcarried in their chief deſign, elude the memory of their ill ſucceſs? with what amuſements can they pacify their diſcontent, after the loſs of ſo large a portion of life? they can give themſelves up again to the ſame deluſions, they can form new ſchemes of airy gratifications, and fix another period of felicity; they can again reſolve to truſt the promiſe which they know will be broken, they can walk in a circle with their

eyes

eyes ſhut, and perſuade themſelves to think that they go forward.

Of every great and complicated event, part depends upon cauſes out of our power, and part muſt be effected by vigour and perſeverance. With regard to that which is ſtiled in common language the work of chance, men will always find reaſons for confidence or diſtruſt, according to their different tempers or inclinations; and he that has been long accuſtomed to pleaſe himſelf with poſſibilities of fortuitous happineſs, will not eaſily or willingly be reclaimed from his miſtake. But the effects of human induſtry and ſkill are more eaſily ſubjected to calculation: whatever can be completed in a year, is diviſible into parts, of which each may be performed in the compaſs of a day; he, therefore, that has paſſed the day without attention to the taſk aſſigned him, may be certain that the lapſe of life has brought him no nearer to his object; for whatever idleneſs may expect from time, its produce will be only in proportion to the diligence with which it has been uſed. He that floats lazily down the ſtream, in perſuit of ſomething borne along by the ſame current, will find himſelf indeed move forward; but unleſs he lays his hand to the oar, and increaſes his ſpeed by his own labour, muſt be always at the ſame diſtance from that which he is following.

THERE have happened in every age ſome contingencies of unexpected and undeſerved ſucceſs, by which thoſe who are determined to believe whatever favours their inclinations, have been encouraged to delight themſelves with future advantages; they ſupport confidence by conſiderations, of which the only proper uſe is to chace away deſpair: it is equally abſurd to ſit down in idleneſs becauſe ſome have been enriched without labour, as to leap a precipice becauſe ſome have fallen and eſcaped with life, or to put to ſea in a ſtorm becauſe ſome have been driven from a wreck upon the coaſt to which they were bound.

WE are all ready to confeſs, that belief ought to be proportioned to evidence or probability: let any man, therefore, compare the number of thoſe who have been thus favoured by fortune, and of thoſe who have failed of their expectations, and he will eaſily determine, with what juſtneſs he has regiſtered himſelf in the lucky catalogue.

BUT there is no need on theſe occaſions for deep inquiries or laborious calculations; there is a far eaſier method of diſtinguiſhing the hopes of folly from thoſe of reaſon, of finding the difference between proſpects that exiſt before the eyes, and thoſe that are only painted on a fond imagination. TOM DROWSY had accuſtomed himſelf

himſelf to compute the profit of a darling project, till he had no longer any doubt of its ſucceſs; it was at laſt matured by cloſe conſideration, all the meaſures were accurately adjuſted, and he wanted only five hundred pounds to become maſter of a fortune that might be envied by a director of a trading company. TOM was generous and grateful, and was reſolved to recompence this ſmall aſſiſtance with an ample fortune: he, therefore, deliberated for a time, to whom amongſt his friends he ſhould declare his neceſſities; not that he ſuſpected a refuſal, but becauſe he could not ſuddenly determine which of them would make the beſt uſe of riches, and was, therefore, moſt worthy of his favour. At laſt his choice was ſettled; and knowing that in order to borrow he muſt ſhew the probability of repayment, he prepared for a minute and copious explanation of his project. But here the golden dream was at an end: he ſoon diſcovered the impoſſibility of impoſing upon others the notions by which he had ſo long impoſed upon himſelf; which way ſoever he turned his thoughts, impoſſibility and abſurdity roſe in oppoſition on every ſide; even credulity and prejudice were at laſt forced to give way, and he grew aſhamed of crediting himſelf what ſhame would not ſuffer him to communicate to another.

To

To this teſt let every man bring his imaginations, before they have been too long predominant in his mind. Whatever is true will bear to be related, whatever is rational will endure to be explained: but when we delight to brood in ſecret over future happineſs, and ſilently to employ our meditations upon ſchemes of which we are conſcious that the bare mention would expoſe us to deriſion and contempt; we ſhould then remember, that we are cheating ourſelves by voluntary deluſions; and giving up to the unreal mockeries of fancy, thoſe hours in which ſolid advantages might be attained by ſober thought and rational aſſiduity.

THERE is, indeed, ſo little certainty in human affairs, that the moſt cautious and ſevere examiner may be allowed to indulge ſome hopes, which he cannot prove to be much favoured by probability; ſince after his utmoſt endeavours to aſcertain events, he muſt often leave the iſſue in the hands of chance. And ſo ſcanty is our preſent allowance of happineſs, that in many ſituations life could ſcarcely be ſupported, if hope were not allowed to relieve the preſent hour by pleaſures borrowed from futurity; and reanimate the languor of dejection to new efforts, by pointing to diſtant regions of felicity, which yet no reſolution or perſeverance ſhall ever reach.

BUT

But theſe, like all other cordials, though they may invigorate in a ſmall quantity, intoxicate in a greater; theſe pleaſures, like the reſt, are lawful only in certain circumſtances, and to certain degrees; they may be uſeful in a due ſubſerviency to nobler purpoſes, but become dangerous and deſtructive, when once they gain the aſcendant in the heart: to ſooth the mind to tranquillity by hope, even when that hope is likely to deceive us, may be ſometimes uſeful; but to lull our faculties in a lethargy, is poor and deſpicable.

Vices and errors are differently modified, according to the ſtate of the minds to which they are incident: to indulge hope beyond the warrant of reaſon, is the failure alike of mean and elevated underſtandings; but its foundation and its effects are totally different: the man of high courage and great abilities, is apt to place too much confidence in himſelf, and to expect from a vigorous exertion of his powers more than ſpirit or diligence can attain; between him and his wiſh he ſees obſtacles indeed, but he expects to overleap or break them; his miſtaken ardor hurries him forward; and though perhaps he miſſes his end, he nevertheleſs obtains ſome collateral good, and performs ſomething uſeful to mankind and honourable to himſelf.

The

THE drone of timidity preſumes likewiſe to hope, but without ground and without conſequence; the bliſs with which he ſolaces his hours, he always expects from others, though very often he knows not from whom; he folds his arms about him, and ſits in expectation of ſome revolution in the ſtate that ſhall raiſe him to greatneſs, or ſome golden ſhower that ſhall load him with wealth; he dozes away the day in muſing upon the morrow; and at the end of life is rouzed from his dream only to diſcover, that the time of action is paſt, and that he can now ſhew his wiſdom only by repentance.

T

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T

NUMB. 70. SATURDAY, *July* 7, 1753.

VIRTUS, *repulſæ neſcia ſordidæ,*
Intaminatis fulget honoribus;
Nec ſumit aut ponit ſecures,
Arbitrio popularis auræ. HOR.

Stranger to folly and to fear,
With pure untainted honour bright,
Virtue diſdains to lend an ear
To the mad people's ſenſe of right.

Mr. ADVENTURER,

I AM the perſon whom your correſpondent BENEVOLUS has thought fit to mention by the name of AGRESTIS. There are ſome particulars in my character, which, perhaps, he has miſtaken: but I love plain dealing; and as he did not intend to flatter me, I forgive him: perhaps my heart is as warm as another's, and I am no ſtranger to any principles that would lead a man to do a handſome thing. But to the point. I approve your publiſhing the ſtory of EUGENIO; and I am determined the world ſhall not loſe the ſequel of it, in which you are more concerned than perhaps you may imagine.

YOU muſt know, Sir, that I had obſerved my girl to go moping about of late more than common; though in truth ſhe has been ſomewhat grave

grave ever ſince ſhe diſmiſſed VENTOSUS. I was determined to keep an eye upon her; and ſo watching her pretty cloſely, I catched her laſt Saturday was ſev'night almoſt drowned in tears with your paper in her hand. I laid hold of it in an inſtant, and putting on my ſpectacles began to read, with a ſhrewd ſuſpicion that I ſhould find out a ſecret. Her paſſion of crying ſtill increaſed: and when I had looked here and there in the paper, I was convinced that ſhe was by ſome means deeply intereſted in the ſtory, which, indeed, appeared to me to be full of misfortune. In ſhort I preſſed her ſo home upon the ſubject, that ſhe put the other two papers into my hand, and telling me who were meant by the names, I began to read with great eagerneſs; though to confeſs a truth, I could ſcarce ſee the three laſt pages. Odds my life, thinks I, what an honeſt fellow this EUGENIO is! and leering up at my girl, I thought I never ſaw her look ſo like her mother before. I took her about the neck and kiſſed her; but I did not tell her what I had in my head: however, to encourage her, I bid her be a good child; and inſtantly ordering my coach, I went directly to BENEVOLUS, of whom I enquired the ſhip's name on board of which EUGENIO was embarked, and when ſhe ſailed. The doctor, whether he gueſſed at my intention or not, looked as if he would have leaped out of his

his ſkin; and told me, with a kind of wild eagerneſs, that the veſſel having met with an accident in going out, was put back and then lay in the river near Graveſend.

WITH this intelligence I returned to my daughter, and told her my mind. "Emmy," ſays I, "the CAPTAIN was always in my "opinion a worthy man; and when I had "reaſon to believe you liked him, I did not "reſolve to part you becauſe he was without a "title or an eſtate, but becauſe I could not be "reconciled to his profeſſion. I was determi-"ned you ſhould never marry a cockade, and "carry a knapſack; and if he had been a general "officer, I would have preferred an honeſt citi-"zen, who encourages trade and navigation, "before him. Beſides, I was angry that you "ſhould hold a private correſpondence, and "think to carry your point without me: but "you were greatly miſrepreſented; ſo was the "CAPTAIN: he has gallantly removed all my "objections at once, he is not now in the army, "nor has he ever attempted to ſubvert my au-"thority; he is a true heart, and I feel that I "love him as my ſon. He is ſtill within reach; "and you ſhall this moment write to him with "your own hand, and tell him, that I ſay he "ſhall be your huſband. I have money enough "for ye both; and if I pleaſe, I can make him

"a

" a lord." The poor child ſat with her handkerchief up to her eyes while I was ſpeaking; and I did not immediately perceive, that, upon hearing the CAPTAIN was not gone, ſhe had fainted. We could ſcarce keep life in her for above two hours; but at laſt ſhe a little recovered her ſpirits, and brought me the following billet.

To EUGENIO.

" SIR,

" MY dear papa commands me to intreat, " that you would immediately come " on ſhore, and from this hour conſider his " houſe as your own. He is greatly affected with " the ſtory of your generoſity and diſtreſs, which " he has juſt learnt by an accident which I cannot now communicate; and he is determined " to make you his heir, without prejudice to,

" SIR, your humble ſervant,

" AMELIA."

WHEN I had peruſed this epiſtle, " Pſhaw" ſays I, " put affectionate at the end of it, or elſe " he won't come now." This made her ſmile. I was glad to ſee her look chearful; and having with ſome difficulty procured the proper addition, I diſpatched the letter inſtantly by my own ſervant on horſeback, and ordered a light chariot and four

to follow him, and take up EUGENIO's friend the doctor by the way. I will not tell you, Sir, how EUGENIO, as he is called, behaved upon the receipt of this letter; it is enough, that in about eight hours he arrived with his friend at my houſe: neither will I tell you how the lovers behaved when they met; it is enough, that they are to be married next Thurſday. I add ſome particulars for your private inſpection in the poſtſcript, that you may give us your company at the wedding. I dare ſay you will ſhare the happineſs of which you have been the inſtrument, and I aſſure you that you will be extremely welcome to the company, but to none more than to

Yours heartily,

AGRESTIS.

I AM extremely obliged to AGRESTIS for his poſtſcript, but yet more for his letter; which, if I may be allowed to judge by its effect, is the moſt eloquent performance I ever read: its excellence, I am perſuaded, will be univerſally acknowledged, becauſe it will be felt. I ſhall, however, add ſome remarks, which, perhaps, may not occur to every mind, as every mind has not acquired a habit of ſpeculation.

EUGENIO's heroic perſeverance in virtue, though it appeared to preclude all his hopes of temporal advantage, yet eventually fulfilled them. If he had with leſs generoſity engaged in a clandeſtine love, either he would have forfeited the eſteem of AMELIA, or ſhe would have incurred the reſentment of her father; if he had ſucceeded to the remains of his paternal eſtate, he might ſtill have been ſuſpected by AGRESTIS; and if he had continued in the army, however preferred, he would ſtill have been diſapproved.

THUS, perhaps, if remote conſequences could be diſcovered by human foreſight, we ſhould ſee the wiſdom and the kindneſs of DIVINE PRESCRIPTION; we ſhould ſee, that the precepts which we are now urged to neglect by our deſire of happineſs, were given to prevent our being precipitated by error into miſery; at leaſt, it would appear, that if ſome immediate advantage is gained by the individual, an equivalent loſs is ſuſtained by ſociety: and as ſociety is only an aggregation of individuals, he, who ſeeks his own advantage at the expence of ſociety, cannot long be exempted from the general calamity which he contributes to produce.

SUCH is the neceſſary imperfection of human laws, that many private injuries are perpetrated of which they take no cognizance: but if theſe were allowed to be puniſhed by the individual againſt

againſt whom they are committed, every man would be judge and executioner in his own cauſe, and univerſal anarchy would immediately follow. The laws, therefore, by which this practice is prohibited, ought to be held more ſacred than any other: and the violation of them is ſo far from being neceſſary to prevent an imputation of cowardice, that they are enforced, even among thoſe in whom cowardice is puniſhed with death, by the following clauſe in the nineteenth ARTICLE of WAR:

"NOR ſhall any officer or ſoldier upbraid "another for REFUSING a CHALLENGE; ſince, "according to theſe our orders, they do but "the DUTY of SOLDIERS, who ought to ſubject "themſelves to diſcipline: and we do acquit "and diſcharge all men who have quarrels "offered, or challenges ſent to them, of all "diſgrace or opinion of diſadvantage in their "obedience hereunto: and whoſoever ſhall up-"braid them, or offend in this caſe, ſhall be "puniſhed as a CHALLENGER."

IT is to be preſumed, that of this clauſe no gentleman in the army is ignorant; and thoſe, who by the arrogance of their folly labour to render it ineffectual, ſhould, as enemies to their COUNTRY, be driven out of it with deteſtation and contempt.

The End of the SECOND VOLUME.

